

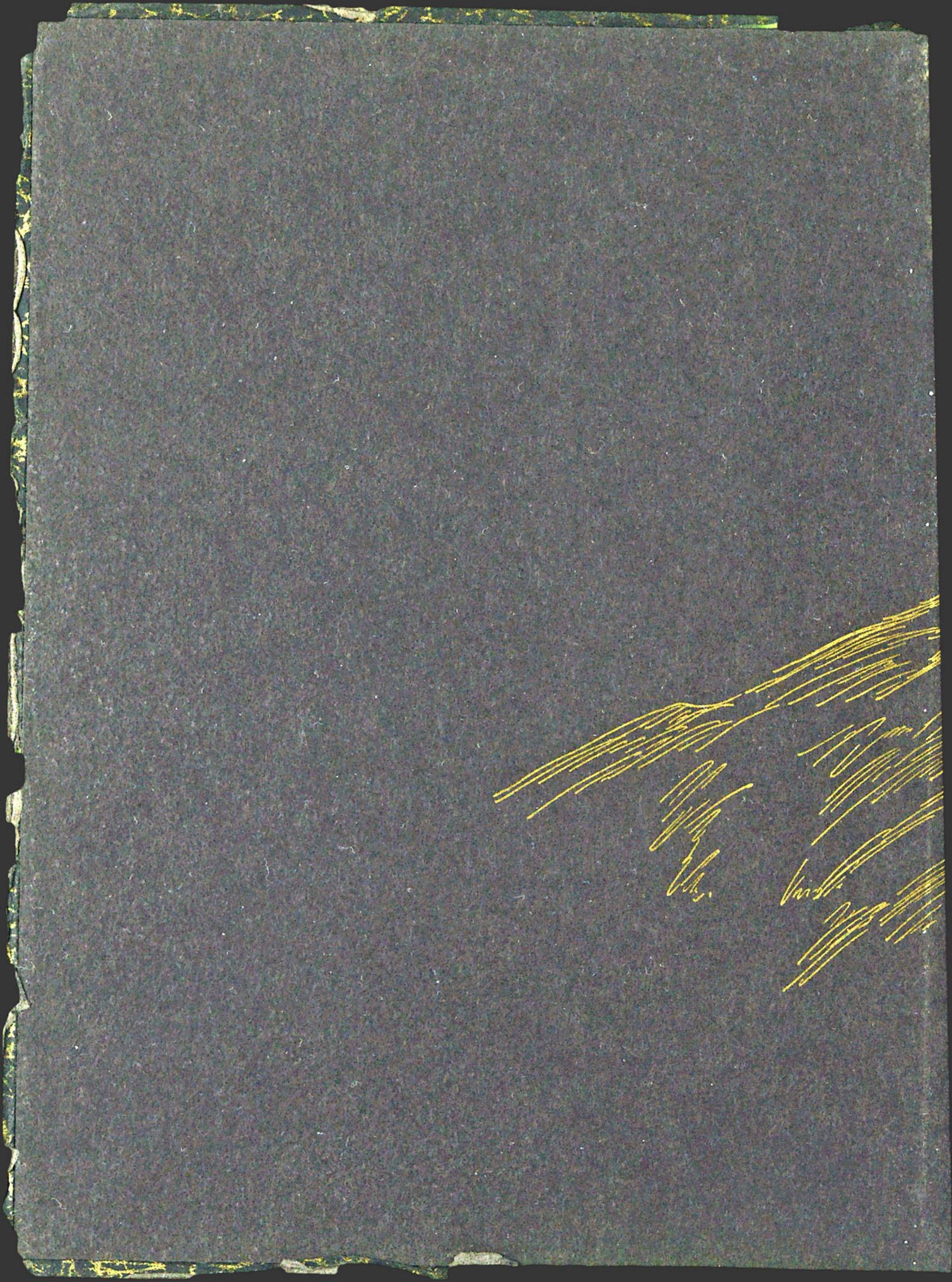


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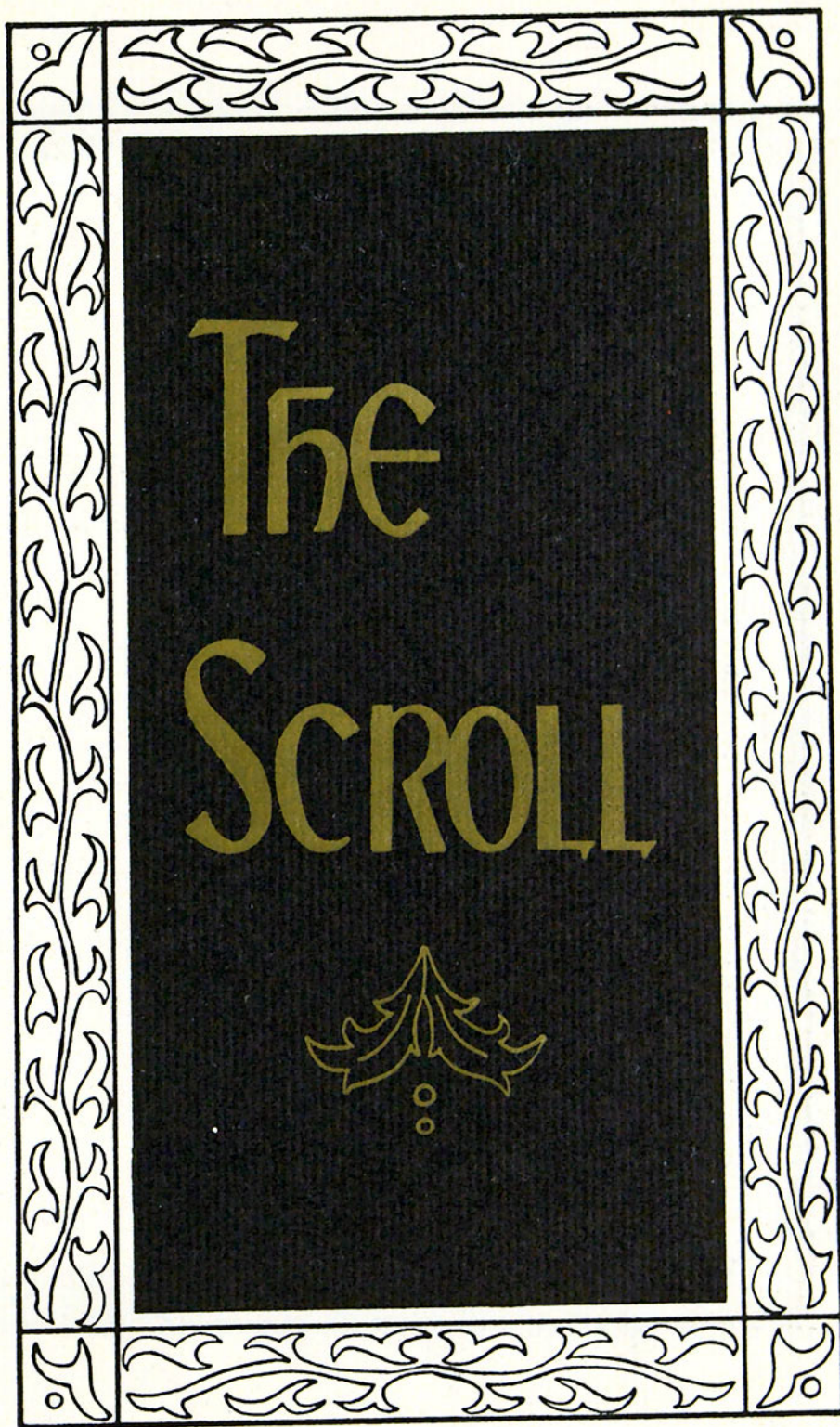
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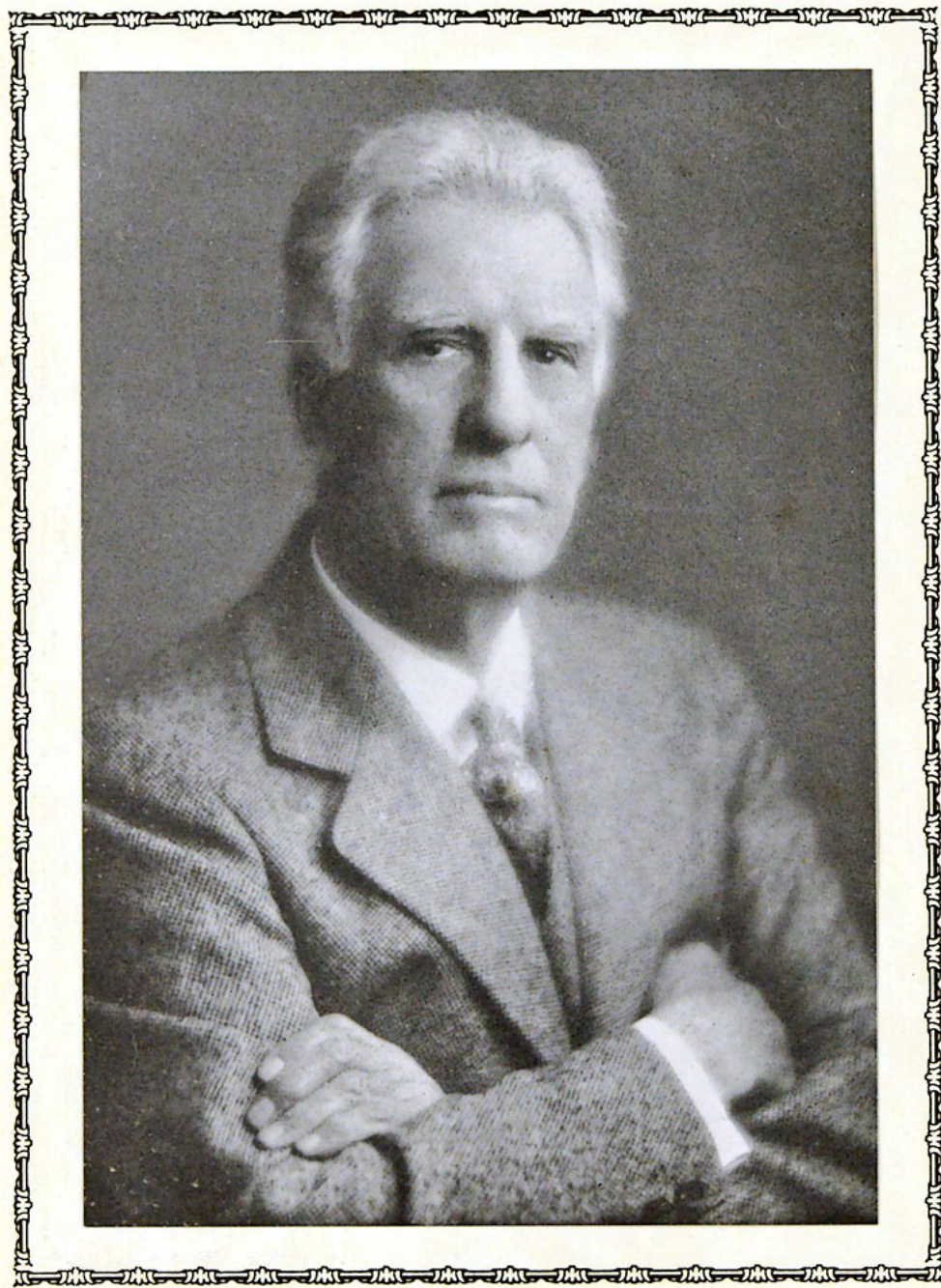




TO SAMUEL E. ROBB



WITH sincere appreciation of the years of faithful service rendered to our School in the Name of the Christ of Calvary; whose humble, godly life has been an inspiration and a benediction, we, the Class of 1932, respectfully dedicate our Scroll.



OUR SUPERINTENDENT



BACK in the gray dawn of the 20th century, our Superintendent, Dr. Riley, kindled on the newly finished hearth of the Northwestern Bible School a fire of zealous faith that has never gone out. As we look back over the silent sacrifices he has made for the school, the many sacred volumes he has written, the unmatched defenses he has delivered for the Word of God, we marvel that faith can reach such heights. Singular, serene, and simple, he stands forth as a man of God. We seek to express our tribute in this Scroll that goes to all parts of the world, but in vain! We reverently repeat the ground-tone of his teaching and we let that speak for us: CHRIST, in the Bible, the Inspired Word of God; CHRIST, in the pulpit; CHRIST, in the School; CHRIST, in theology; CHRIST, the same yesterday, today, and forever!



THE DEAN OF MEN



S his peerless virtues are reviewed, this virtue alone would make him great: his life of perfect discipleship with his Master. The impression of the Cross has cut deep in his testimony and the love of God has touched every motive of his life.

THE DEAN OF WOMEN



O ne who in lowliness senses the high calling of her office, we present this tribute: We cannot speak of her without admiration; we cannot think of her without seeing in her a glorious example in making Christ her supreme joy. If the expression of our gratitude has in any way failed in the past, may this recognition atone: That beneficent was the act of God when He placed her in our midst.



MISS MARIE R. ACOMB



DR. W. B. RILEY



MR. R. L. MOYER



MISS HELENE RENSCH



DR. C. W. FOLEY



MR. FRANK BASS



MISS EVALYN A. CAMP



REV. A. H. NORUM



MRS. GEORGE QUAM



MRS. W. G. VIGEN



DR. N. B. HARRISON



MR. GEORGE KRIEGER



REV. WILBUR BABCOCK



REV. JAMES G. BAXTER



ARTHUR F. BRATRUD M.D.

THE FACULTY



E assume a prodigious task when we endeavor to give to each member of our faculty his distinction for service in the School. Divinely favored and spiritually endowed, each stands in his separate place--a mountain peak of God--but the closer we come to each one in the study of the Word of God and other studies adapted to Christian service, the massiveness of spiritual knowledge and height of Christian faith becomes immense; and as to the limits of their testimony, He Who knows the number of the stars, Who counts the innumerable sands of the sea, alone can tell.

OUR BOARD OF DIRECTORS



S the phenomenal rise of the Northwestern Bible School is a tribute to its Founder, so is its march of progress a tribute to its Board of Directors. As our Superintendent's counsel has devised, and as his hand has worked out, these men, moving as a unit, have assisted to bring about the fruition of his plans. Their motive for the time and efforts spent in this Christian capacity rests in their supreme love for their Lord, their profound respect for their leader, Dr. Riley, and their genuine interest in the Northwestern Bible School. Their eminence in the spiritual, as well as in the material realm, has so placed them on such an elevation, that the world may see what nobility of purpose and power God has wrapped up in their varied walks of life. Through them we have been the recipients of choice blessings; therefore, we gratefully acknowledge with one voice our appreciation to our Board of Directors.



od so
loved the
world, that

He gave His only
begotten Son,
that whosoever
believeth on Him
should not perish,
but have everlast-
ing life. John 3, 16.



OUR SON
loved the
world that
he gave his only
begotten Son,
that whosoever
believeth on Him
should not perish
but have everlasting
life. Amen

PREFACE

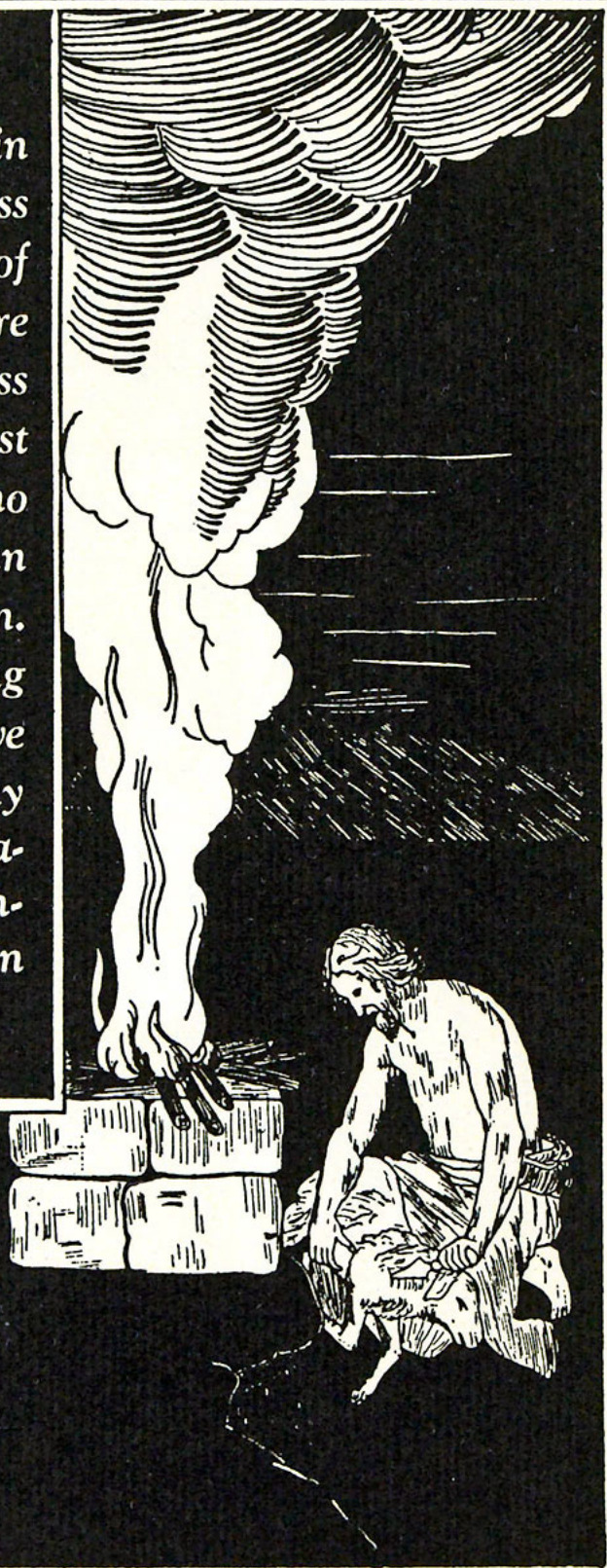
Nineteen hundred years have passed since the world echoed to that cry, "It is finished."

The Shadows of Calvary faded before the true when the Son of God was crucified. When the blood dripped from His wounds to the ground as He hung upon the Cross, the last symbol grew dim and the smitten rock became the Rock of Ages. In that Rock, we have anchored our reflections; and in that Rock our School has built an eternal foundation.

Thus shadows, substance, and songs are the three-fold unfoldment of the Scroll of 1932. Our expressions in the various sections may differ, but the theme is the same: CALVARY. Yet when we have said everything there is to say about Calvary in the Open and Scenic Sections; when we have paid every tribute in the School Life and Practical Work Divisions; when we have dedicated our lives in the Missionary Section, our expression is only begun. As He ascended into the clouds of Heaven, likewise He will come back; every eye shall see Him, and they that pierced Him will see Calvary again---Calvary glorified! Then our message will be complete.

THEME

The darkest scene in all history is the Cross of Calvary. The guilt of every man was there borne by the spotless Lamb of God. The vilest sinner is worthy of no greater punishment than that inflicted upon Him. God is just in saving sinners because He gave His Beloved Son to pay their penalty. Our adoration and praise throughout these pages center in the Cross of Calvary.





AIM

To lift up the Christ of Calvary and to lead the sinner to a personal knowledge of that Christ; to bring to the saint a fuller realization of the meaning of Calvary, and to call him to a deeper consecration to the service of his Master; to serve as a lasting reminder to each member of the Class of 1932 of the blessed days spent in fellowship here at school, and to keep ever before him the thought that he owes his all to the Christ of Calvary---this is our aim, and as God blesses its accomplishment, our purpose is achieved.

DOCTRINAL STATEMENT

We believe in the Virgin Birth and consequent deity of Jesus Christ; in His atoning work on the cross, whereby He redeemed us from our sins; in the resurrection of the body of Jesus Christ and bodily ascension into heaven; in His personal, visible, and premillennial return; in regeneration as an absolute necessity to entrance into the Kingdom of God, and in the Scriptures as verbally inspired of God, the only absolute infallible guide to the salvation of the human soul.

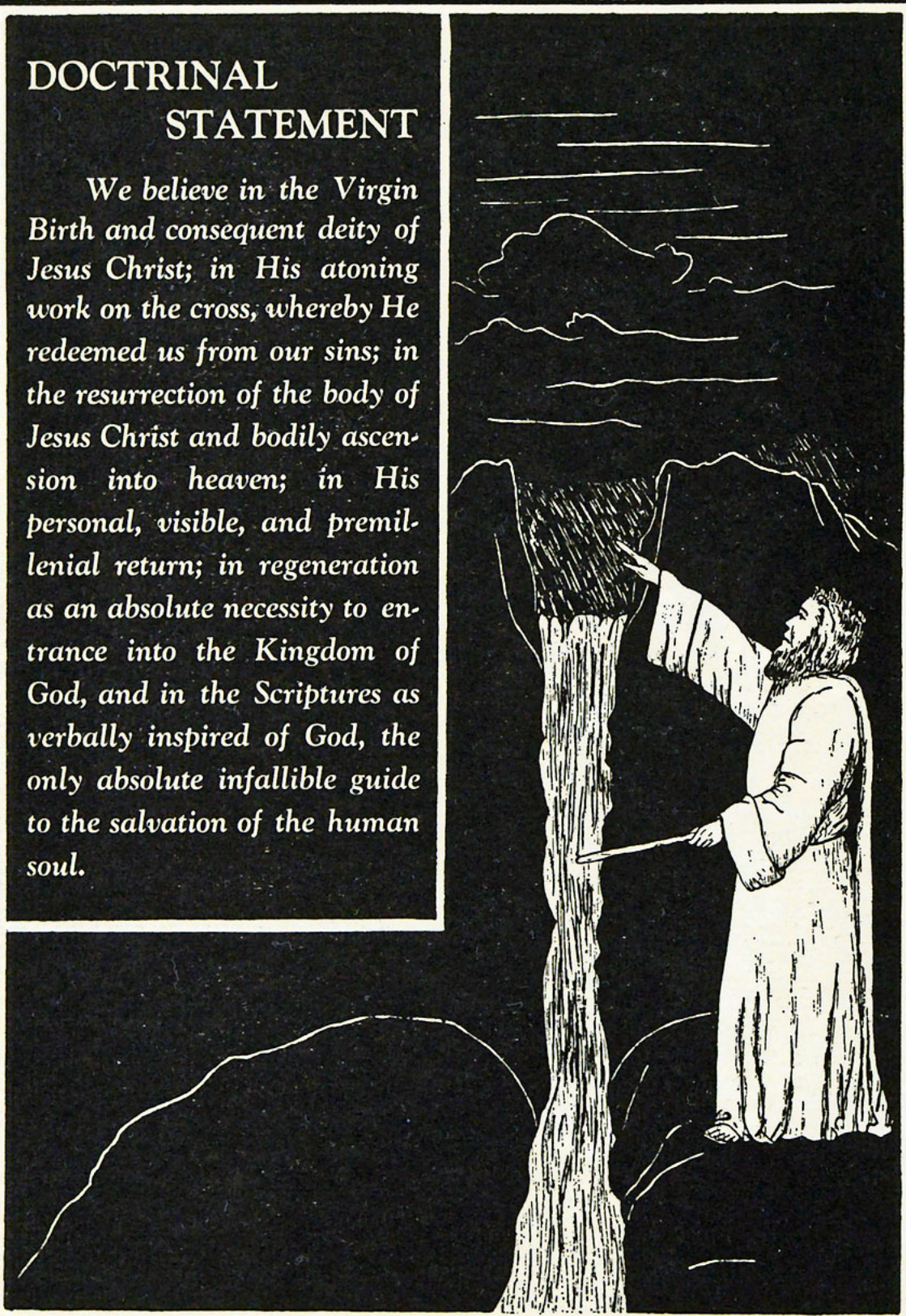




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OUR SCHOOL



AS the vision of the Northwestern Bible School recedes from view, and the fields of service lie imposingly before us, we pause for reflection. We have been taught the Truth and our hearts need no longer ache with error; we have accepted the will of our Lord, and we need no longer grope with uncertainty; for this, we dedicate our lives anew to God, and we perpetuate forever the sacred memory of the Northwestern Bible School in our hearts.

SCENES



*"On a hill far away, stood an old rugged cross,
The emblem of suffering and shame.
And I love that old cross, where the dearest and best,
For a world of lost sinners was slain."*

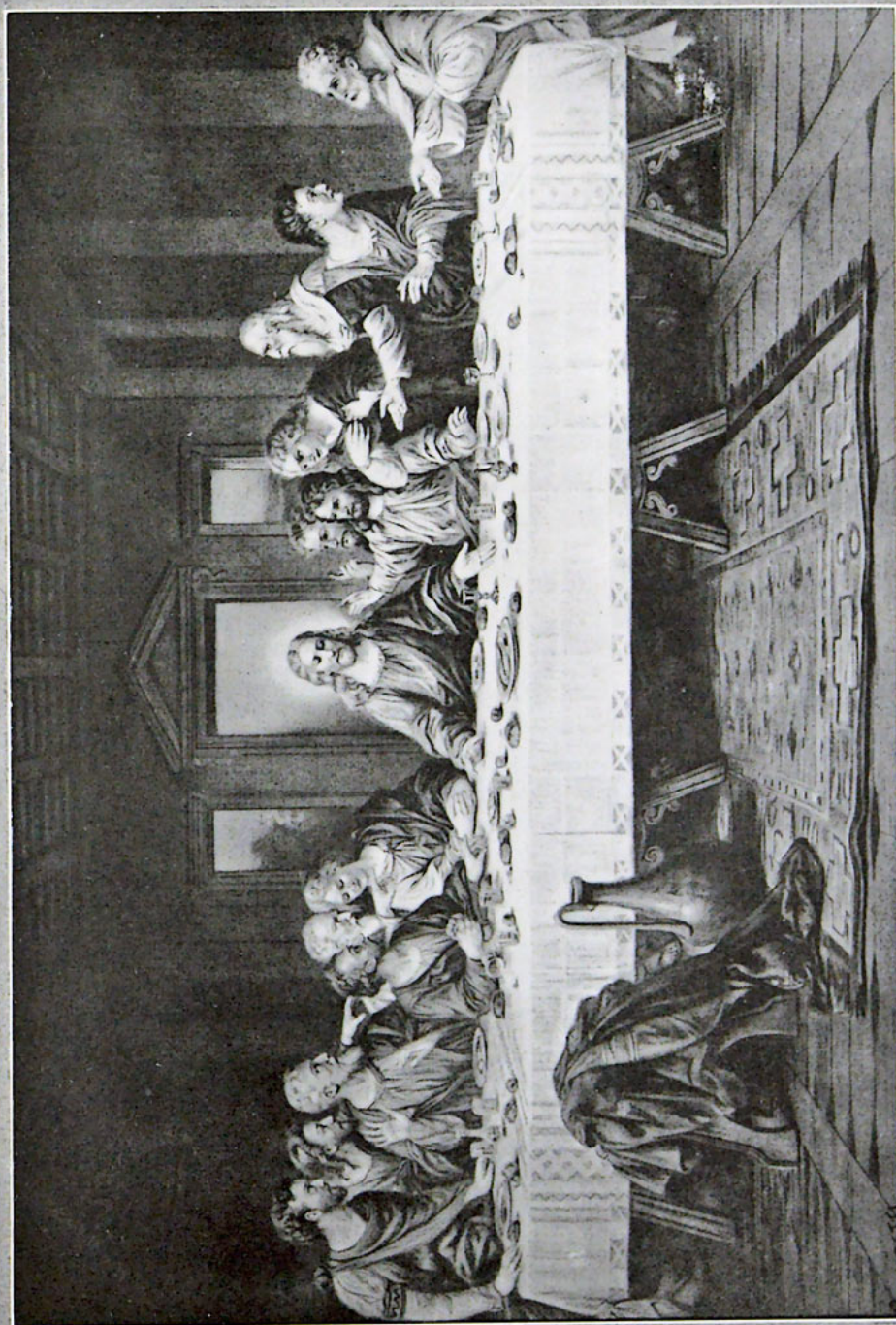
OUR SCENIC SECTION

As we approach the subject of the Reality of Calvary, we feel that we stand upon holy ground. Reverently, adoringly, we follow our Lord through the closing hours of His earth-life. We first see Him partaking of the last meal with His beloved disciples, and we watch Him as He performs His final service to them, as He institutes the MEMORIAL feast that is to be a remembrance of His death to His blood-bought ones until His return. We hear with wonder His prayer in Gethsemane, "Thy will be done," and we marvel as we consider the stupendous price His SUBMISSION will require Him to pay. We journey with Him to Pilate's Hall, and again we stand in amazed awe as, falsely accused, cruelly reviled upon, unjustly condemned, He remains in SILENCE. Slowly and sadly we travel with Him the weary road to Calvary's brow; there we see Him make the supreme SACRIFICE, dying as an innocent, sinless Victim for the redemption of mankind. Reverently, adoringly, we leave the scenes of His Passion, with a prayer in our hearts that the Christ of Calvary may never let us forget that it was for us that He suffered, and bled, and died.

Dusk is beginning to close upon the holy city of Jerusalem. In an upper room a group of men have just finished their commemoration of the Passover. They are still reclining around

the table where their supper has been spread. A solemn hush has fallen upon the little company, for they have just learned that one of their number is a traitor. Presently the silence is broken by the voice of their Master. In tenderest accents He tells them of His soon departure and comforts their bewildered hearts. He who understands the frailty of the human soul desires to leave a remembrance with them of His suffering; so, with the hands that

ere long are to be nailed to the Cross of woe, He breaks the bread and distributes the wine, instituting that blessed feast, the Lord's Supper. Today, we keep this same feast with adoration and thanksgiving in our hearts, for as often as we eat this bread and drink this cup, we do shew forth the Lord's death until He come. It is His MEMORIAL.



His Memorial

When the supper
is ended, the fare-
well scene is
changed to that
of the garden.
Under the vener-
able olive trees
He kneels--folded
in the deep
shadows of night,
yet radiant in His

own holiness. Could we listen at the garden gate to the Master's
suppliance, could we hear His cry of agony and see His suffering,
and then see His enemies coming to take Him, our hearts would
break with terror and compassion. But the Man of Sorrows prays
on, each prayer drawing Him closer to His Father. The cup does
not pass from His lips, but His cry of agony dies away in a sweet,
peaceful SUBMISSION, and only the Heavenly Father, and the

deep shades of
this Judean
spring night hear
the words, "Thy
will be done!"
The Cross is not
removed, but as
the first drop of
blood falls from
His forehead and
moistens the
ground on which
He kneels, the
faint streak of
Redemption's
dawn is seen, for
it is the harbinger
of that crimson
stream that is
soon to flow on
Calvary as the
cleansing foun-
tain for sin.



"His Submission"

The first streaks of dawn are beginning to glow in the eastern sky as a crowd of excited men throng their way into Pilate's judgment hall. In the midst

of the confusion and cries, stands our Lord in a serenity that is inexplicable in view of the fact that it is His trial that is about to begin. False witnesses are summoned who boldly call Him a blasphemer of the God of Heaven and a traitor to the government of Rome. He Who is without sin and innocent of all guilt can clear Himself--if He wish--of their charges, but He opens

not His mouth. They abuse Him shamefully, railing at Him, smiting Him, mocking Him, and spitting upon Him, but He speaks not a word in His defense. We bow in humility and gratefulness as we understand that it is because He has taken upon Himself our sin that He remains in SILENCE.

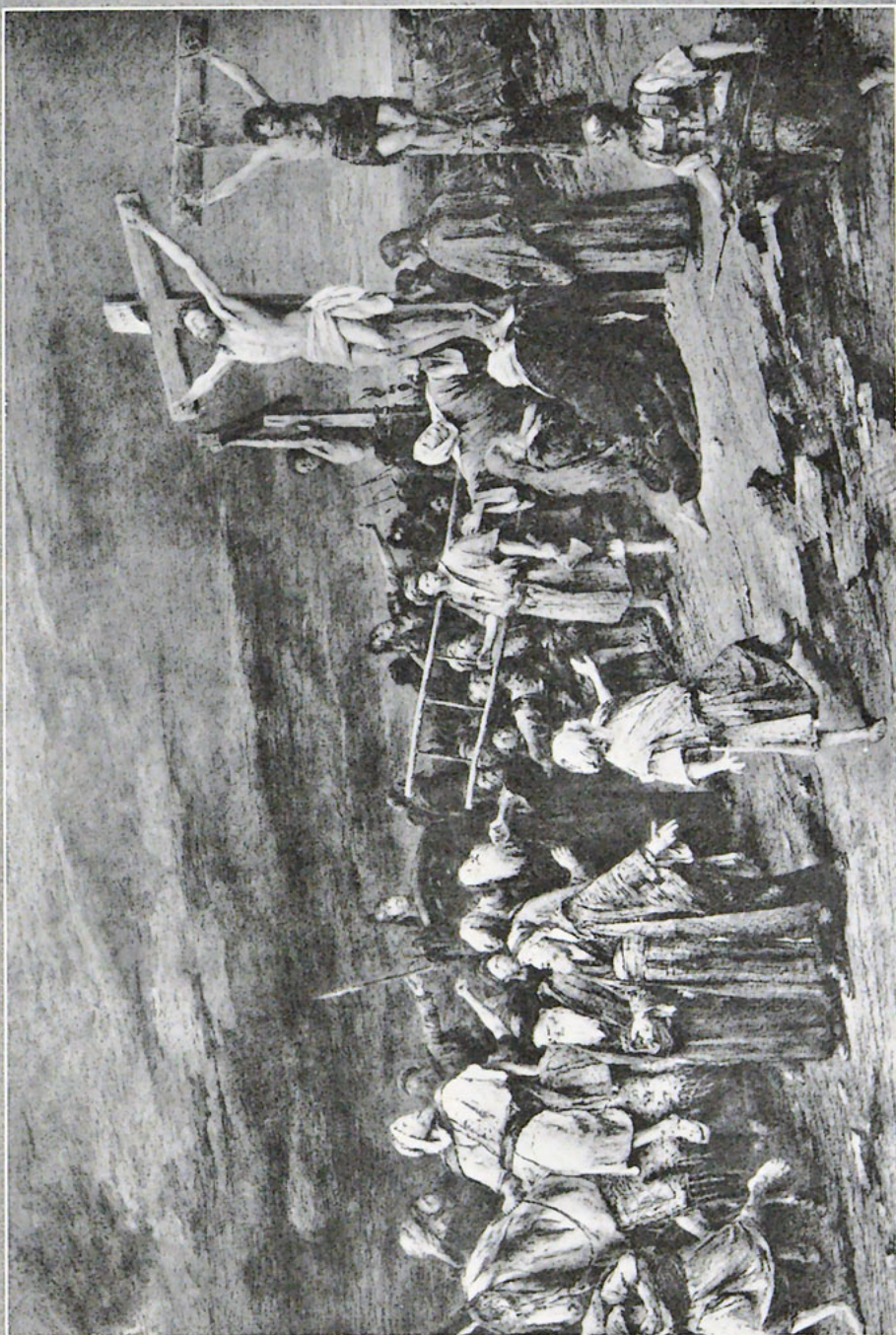


"This Silence"

A strange and
unnatural gloom
enwraps the city
of Jerusalem and
its surroundings,
for the sun is hid-
ing its glory from
the most tragic
event in the his-

tory of the world that has just taken place. The spotless Lamb of
God hangs with thorn-crowned head and nail-pierced hands and
feet on the Cross of Calvary. He hangs there in the most
excruciating pain, but the tortures of physical suffering are
incomparable to the anguish of being forsaken by His Father,
Who in His Holiness must turn His face from the One Who

has taken upon
Himself our sin.
His aching heart
breaks, and with
a mighty cry, "It
is finished," the
beloved Son of
God bows His
head and dies.
The Cross is past;
Love's redeeming
work is done; a
rent veil in the
temple bespeaks
an accepted
SACRIFICE.



"His Sacrifice"

Calvary

On Calv'ry we've adoring stood,
And gazed on that wondrous cross,
Where the holy, spotless Lamb of God
Was slain in His love for us;
How our hearts have stirred at that solemn cry,
While the sun was enwrapt in night,
"Eli, Eli, lama sabachthani,"
Most blessed, most awful sight.

Our sins were laid on His sacred head,
The curse by our Lord was borne;
For us a victim our Saviour bled,
And endured that death of scorn;
Himself He gave our poor hearts to win
(Was ever love, Lord, like Thine!)
From the paths of folly and shame and sin,
And fill them with joy divine.

The gates of heaven are opened wide,
At His name all the angels bow;
The Son of Man who was crucified
Is the King of glory now.
We love to look up and behold Him there,
The Lamb for His chosen slain;
And soon shall His saints all His glories share,
With their Head and their Lord shall reign.

—J. G. Deck

The Lamb Between

By R. L. MOYER

"There is no difference: for all have sinned and come short of the glory of God"—Romans 3:22-23.

"The Lord doth put a difference between"—Exodus 11:7.

THERE is no difference between men. They are all sinners. This does not mean that all men have committed the same number of sins, nor sins of the same character, but simply, as the Scripture states, that "all have sinned."

All sinners are alike under condemnation—"condemned already"—(John 3:18). "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). "The wages of sin is death" (Rom. 6:23).

Some sinners are eternally saved; others are lost. The Lord doth put a difference between the saved and the lost—it is the difference of a lamb. THERE IS A LAMB BETWEEN.

There was no difference between Cain and Abel. They were both sinners. Yet one is saved; the other, lost. The difference between them was the difference of a lamb. Both Cain and Abel brought offerings to Jehovah. Notice, to Jehovah. Cain did not bring his offering to an idol. He presented it to the one true and living God. Yet we read that "the Lord had respect unto Abel and to his offering: but unto Cain and his offering He had not respect" (Gen. 4:4-5). Let none say that Abel was accepted of God because he was good. "There is none good, no, not one" (Rom. 3:12). The very fact that Abel had to bring a sin offering is proof of his sin. That which God said to Cain would also be true of Abel, "If thou doest well, shalt thou not be accepted?" (Gen. 4:7). But Abel had not done well; therefore he had to bring the offering. The reason for his acceptance is found in these words: "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). He acted in obedience to the Word of God, for "faith cometh by hearing." Both of these men knew the demand of God. Yet Cain in unbelief brought to God, as an offering, not a lamb, but the "fruit of the ground." His offering was not such "fruit of the ground" as was of spontaneous growth, but that which represented the toil of his hands, for Cain was "a tiller of the ground." He plowed, he planted, he worked, he harvested this offering to Jehovah. Abel brought a lamb, and the lamb was slain and offered to Jehovah. In that act Abel confessed that he was a sinner, and that he deserved death. He was only saved because of the death of the substitute lamb.

Abel believed God. Cain doubted God. Abel took God's way; Cain took his own way. Abel confessed his sins; Cain presented his works. Cain was like so many others, who reject God's Lamb, and insist on being saved by their own good works. Oh, sinner today, hear this—the sweat of your face will never take the place of the blood of the Lamb. You may heap up your good deeds heaven high, but salvation is "not by works of righteousness which we have done" (Titus 3:5). If you go the bloodless "way of Cain" you will share the eternal fate of Cain. Remember that the difference between Cain and Abel was the difference of a lamb. THERE WAS A LAMB BETWEEN.

There was no difference between Israel and Egypt. They were both sinful. Yet the first born of Israel was saved, while the first born of Egypt was smitten. The difference between them was the difference of a lamb. Israel worshipped the gods of Egypt. They were so stout-hearted and hard-headed in their idolatry that God's thought was to destroy them for it, and He only saved them for His own name's sake (Ez. 20). God pronounced the sentence of death upon the first born in Egypt, of both Israelite and Egyptian, master and slave, man and beast (Ex. 11:4-5). In every home there had to be death. The first born, is the symbol of all that are in Adam. In and through Adam, death as a sentence passed upon all men.

"In Adam all die" (I Corinthians 15:22). "It is appointed unto men once to die" (Hebrews 9:27). While there was no difference between the Israelites and the Egyptians, so far as sin and idolatry and the sentence of death were concerned, we read that "the Lord doth put a difference between." That difference was the Passover Lamb. God determined to save Israel by providing a lamb as a substitute for them. When the first born Egyptian was smitten, the first born Israelite was spared, because in the Israelitish home the lamb was slain instead of the first born, and God hovered over the blood-marked home to protect it from judgment. That lamb had to be a first born lamb; it had to be as perfect a specimen as possible—without spot or blemish; it had to be slain. A living lamb was no substitute for the first born Israelite. It not only had to be slain, but the blood had to be sprinkled—it had to be applied to the door-posts and the lintel.

Some say that since Christ died for the world, the world must be saved. They forget that there must be the application. "God so loved the world that He gave His only begotten Son" is no more true than that "whosoever believeth" shall not perish (John 3:16). The lamb was not only to be killed; it also had to be roast with fire. In roasting, the lamb was put upon a wooden spit, and placed before the fire—literally a crucified lamb, wrapped in the flame. How that speaks of the crucified Lamb, bearing the fiery wrath of God in our stead! The people were to eat of the roast lamb, that they might be strengthened thereby. What was not eaten had to be burnt with fire—none of it was permitted to see corruption. "Thou wilt not suffer Thine Holy One to see corruption," was fulfilled in His resurrection from the dead. So the Passover Lamb speaks of the death and resurrection of our Lord Jesus Christ. It is interesting to note that throughout the Bible no one is ever called the Lamb of God save Christ. Nor did God ever have in mind but one Lamb. Of the hundreds of thousands of lambs slain in Israel, God speaks of only One—it is always *the* Passover Lamb. Jehovah never said, "Kill them," but always, "Kill *it*" (Ex. 12:6). This was the way in which God spared Israel. The difference between Israel and Egypt was the difference of a lamb. THERE WAS A LAMB BETWEEN.

There was no difference between the malefactors crucified with Christ. "And there were two others, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:32-33). Both of these men were sinners. They were both malefactors. They were both guilty. "We receive the due reward of our deeds" (Luke 23:41). Yet one went that day with his Lord into Paradise; the other is eternally lost. There was one who railed upon Him; the other believed on Him. The difference between the two malefactors was the difference of a Lamb. THERE WAS A LAMB BETWEEN. In the picture, "The Return from Calvary," you see three crosses outlined against the sky: a thief on one cross; a thief on another cross, and on the cross between—the Lamb. "They crucified Him, and with Him two others, on either side one, and Jesus in the midst" (John 19:18). Jesus Christ, and Jesus Christ alone, is THE LAMB BETWEEN.

Abel brought a lamb, but God provides your Lamb. Possibly Abraham spoke more truly than he knew when he said, "My son, God will provide Himself the Lamb" (Gen. 22:8). Israel slew the Passover Lamb, but Christ our Passover is sacrificed for us. All the crucified thief could do was to believe. "By grace are ye saved through faith" (Eph. 2:8).

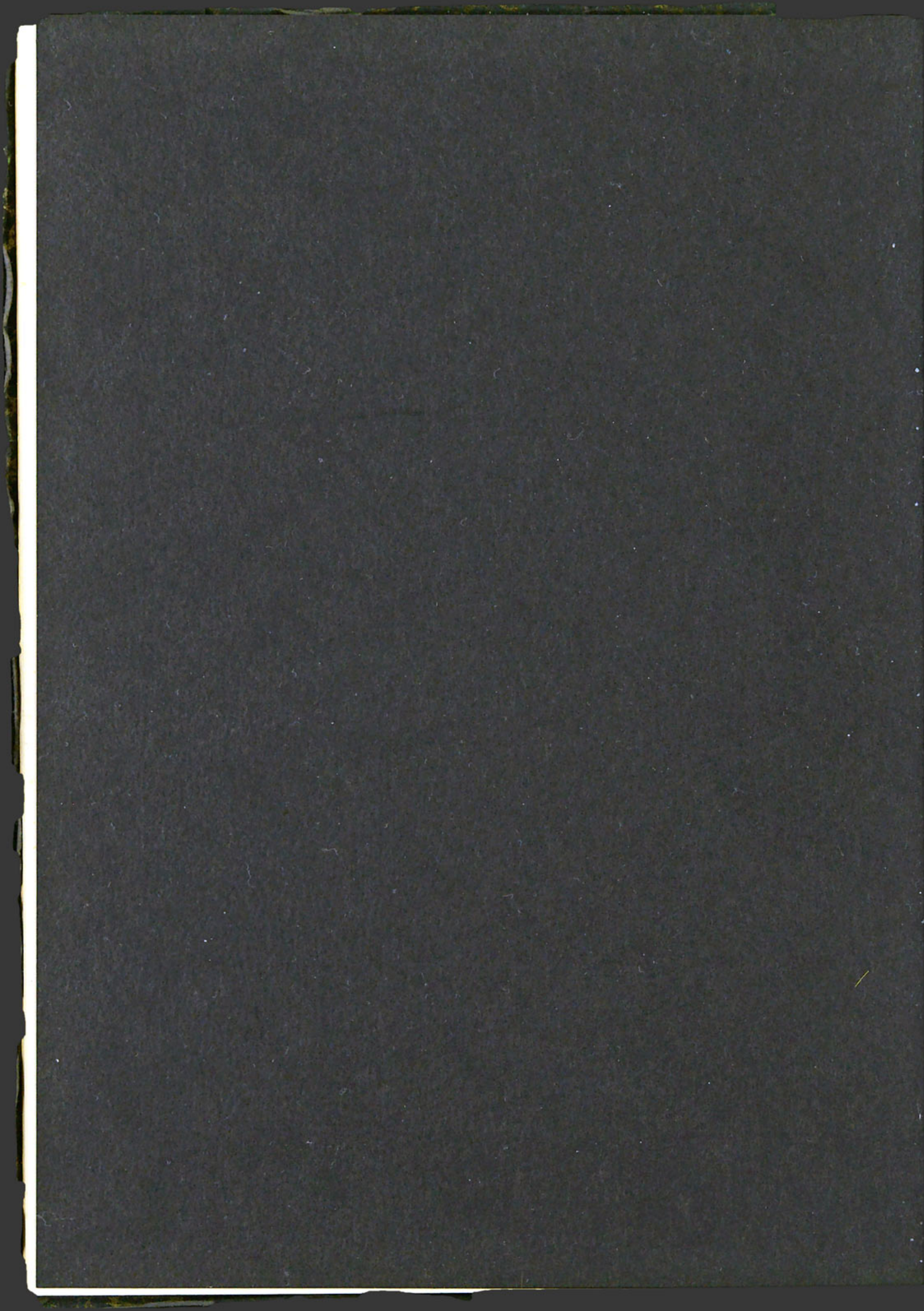
The difference between men today is the difference of the Lamb. Some men are saved, some are lost. Some unsaved men look at the Christian, and, basing their judgment on morality of life, say, "Why, there's no difference between us." Oh! but there is! The difference between every unsaved man and every Christian is the difference of a Lamb. THERE IS A LAMB BETWEEN.

*"When blood from a victim must flow,
The Shepherd by pity was led
To stand between us and the foe,
And willingly died in our stead."*

SCHOOL LIFE



*"Up from the grave he arose, he arose
With a mighty triumph o'er his foes--
He arose a victor from the dark domain
And he lives forever with his saints to reign."*



Seniors

Arthur Anderson
Hinchcliffe, Sask.,
Canada
Missionary Course
*"For me to live is
Christ"*

Mrs. S. P. Anderson
Boelus, Nebraska
Bible Course
My prayer:
*"That in all things
He might have the
pre-eminence"*

Isabell Barnet
Lone Tree, N. D.
Missionary Course
*"Whatsoever ye do,
do it heartily, as to
the Lord"*

Celia Braund
Hustler, Wisconsin
Bible Course
*"The Lord is my
strength and my
shield; my heart
trusteth in Him"*

Merle Bunker
Afton, Iowa
Bible Course
*"God is my refuge and
strength, a very pres-
ent help in trouble"*



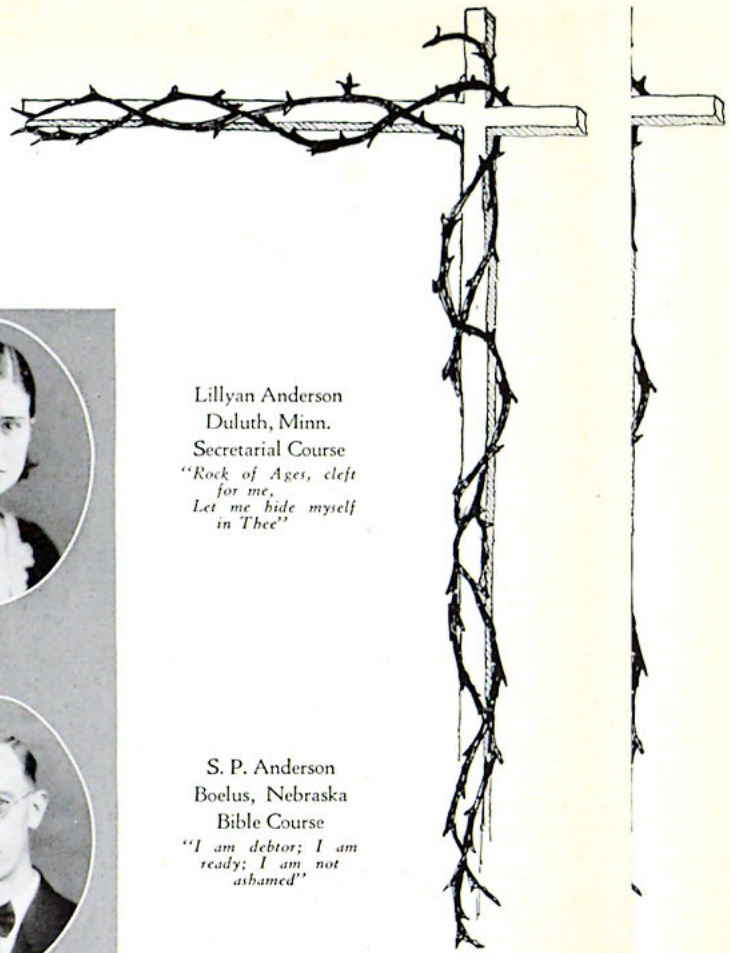
Lillyan Anderson
Duluth, Minn.
Secretarial Course
*"Rock of Ages, cleft
for me,
Let me hide myself
in Thee"*

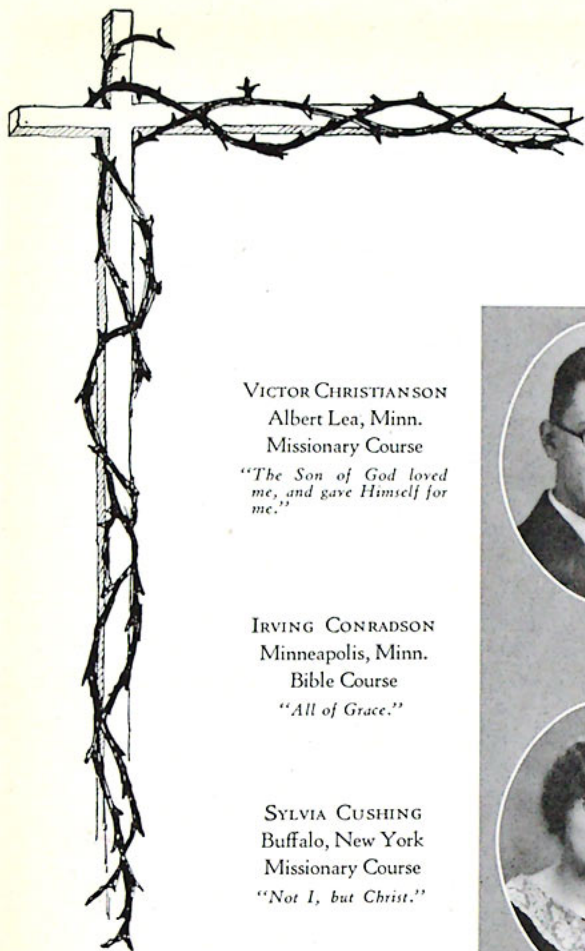
S. P. Anderson
Boelus, Nebraska
Bible Course
*"I am debtor; I am
ready; I am not
ashamed"*

Rose Bachman
Anoka, Minnesota
Missionary Course
*"The Lord hath dealt
bountifully with me"*

Paul Boomer
Aitkin, Minnesota
Missionary Course
*"I am crucified with
Christ; nevertheless I
live"*

Effie Carlson
North Branch,
Minnesota
Missionary Course
*"I will say of the Lord:
He is my God; in Him
will I trust"*





Seniors

VICTOR CHRISTIANSON
Albert Lea, Minn.
Missionary Course

*"The Son of God loved
me, and gave Himself for
me."*

IRVING CONRADSON
Minneapolis, Minn.
Bible Course
"All of Grace."

SYLVIA CUSHING
Buffalo, New York
Missionary Course
"Not I, but Christ."

PHILIP HALVORSEN
Goldfield, Iowa
Bible Course
*"God forbid that I should
glory save in the cross of
our Lord Jesus Christ."*

PERCY HEILIG
Hastings, Minn.
Bible Course
*"Seeking only Thy will, O
Lord."*

LUCILLE JOHNSON
Anoka, Minn.
Bible Course
*"As thou goest, step by
step, I will open up the
way."*



VELMA COFFEY
Humeston, Iowa
Missionary Course
*"Whatsoever ye do, do all
to the glory of God."*

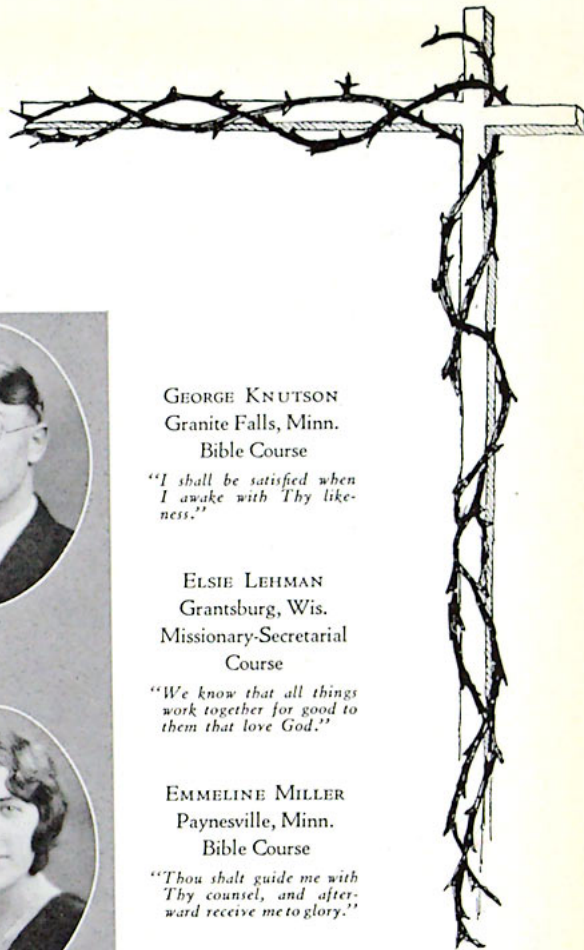
ALICE DUPUY
Bemidji, Minn.
Bible Course
*"I will sing unto the Lord
as long as I live."*

PETER FLAMING
Paxton, Neb.
Missionary Course
*"The Gospel of Christ is
the power of God unto
salvation."*

EDNA HANSEN
Camp Douglas, Wis.
Bible Course
*"Behold, God is my salva-
tion; I will trust and not
be afraid."*

FLORENCE KEACHER
Stacy, Minn.
Missionary Course
*"For He is faithful that
promised."*

Seniors



CARL KNUTSON
Granite Falls, Minn.
Missionary Course

*"Justified by faith we have
peace with God through
our Lord Jesus Christ."*

FRANK McQUOID
Minneapolis, Minn.
Bible Course

*"Be strong in the Lord,
and in the power of His
might."*

AMY E. NELSON
Montevideo, Minn.
Missionary Course

*"In the shadow of His
hand hath He hid me."*

JENNY NEWSTROM
Redtop, Minn.
Missionary Course

"He leadeth me."

ALMÉDA PRATT
Anoka, Minn.
Bible Course

*"My God shall supply all
your need according to
His riches in glory."*



GEORGE KNUTSON
Granite Falls, Minn.
Bible Course

*"I shall be satisfied when
I awake with Thy like-
ness."*

ELSIE LEHMAN
Grantsburg, Wis.
Missionary-Secretarial
Course

*"We know that all things
work together for good to
them that love God."*

EMMELINE MILLER
Paynesville, Minn.
Bible Course

*"Thou shalt guide me with
Thy counsel, and after-
ward receive me to glory."*

EVELYN NYHOLM
Minneapolis, Minn.
Missionary Course

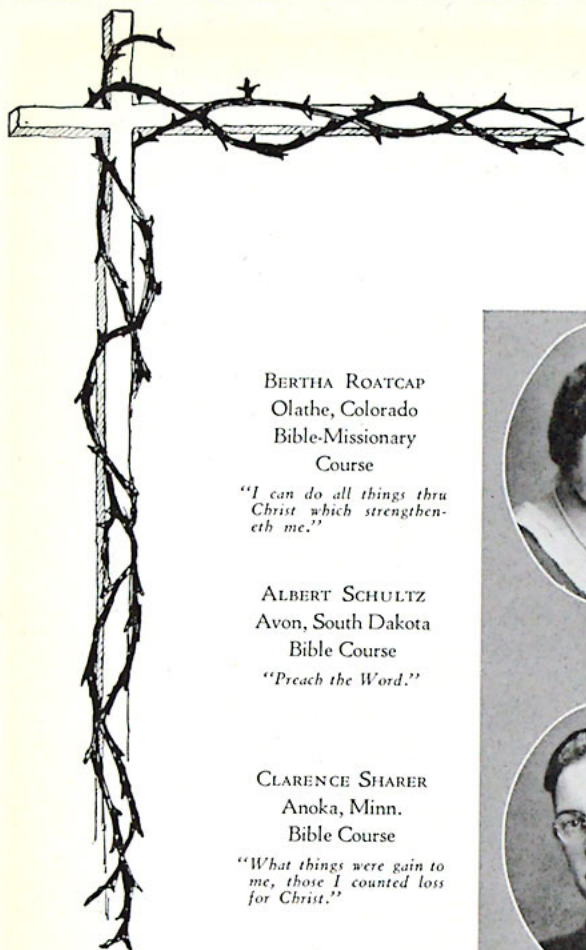
*"Yea, He is altogether
lovely."*

ELSIE ORTMAN
Marion, South Dakota
Missionary Course

*"Teach me Thy way, O
Lord, and lead me in a
plain path."*

RALPH PURDY
Cherry Creek, N. Y.
Bible Course

*"His grace is sufficient for
me."*



Seniors

BERTHA ROATCAP
Olathe, Colorado
Bible-Missionary
Course

*"I can do all things thru
Christ which strengthen-
eth me."*

ALBERT SCHULTZ
Avon, South Dakota
Bible Course
"Preach the Word."

CLARENCE SHARER
Anoka, Minn.
Bible Course

*"What things were gain to
me, those I counted loss
for Christ."*

HJALMAR TOGSTAD
Osakis, Minn.
Bible Course

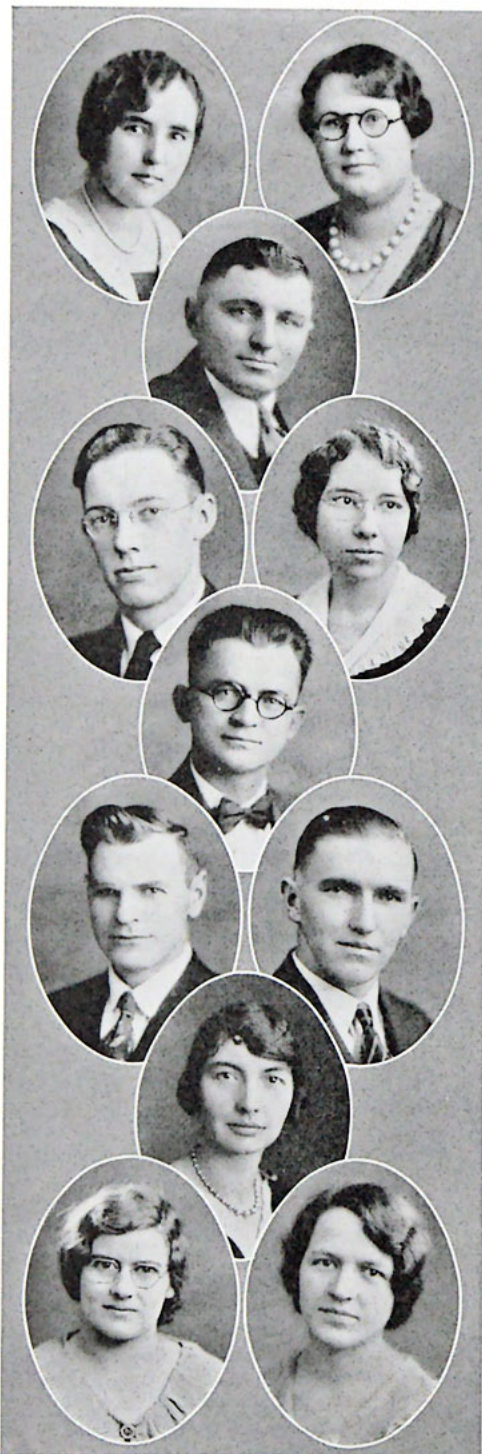
*"They that wait upon the
Lord shall renew their
strength."*

WILMA WATTS
Littlefork, Minn.
Bible Course

*"I know whom I have be-
lieved."*

PEARL WILMOT
Swanville, Minn.
Bible Course

*"That I may know Him,
and the power of His
resurrection."*



LAURA SANBORN
Minneapolis, Minn.
Secretarial Course

*"For the Scripture saith,
Whosoever believeth on
Him shall not be ashamed"*

ARLOENE SKIFF
Minneapolis, Minn.
Missionary Course

*"That in all things He
might have the pre-emi-
nence."*

JOHN STEFFENSON
St. Francis, Minn.
Bible Course

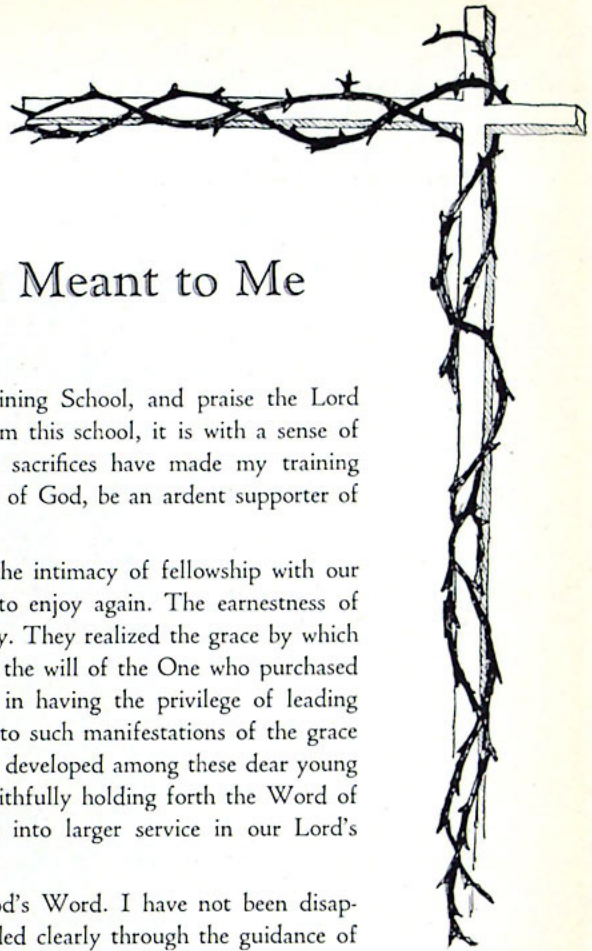
*"Truly my soul waiteth
upon God: from Him
cometh my salvation."*

DAVID UNRAU
Volt, Montana
Bible Course

*"The Lord is my Shep-
herd; I shall not want."*

FLORENCE WRIGHT
Park Rapids, Minn.
Bible Course

*"My soul wait thou only
upon God, for my expec-
tation is from Him."*



What Northwestern Has Meant to Me

By a Senior

I LOVE The Northwestern Bible and Missionary Training School, and praise the Lord that He led me here to study His Word. As I go from this school, it is with a sense of obligation to those whose tireless efforts and numberless sacrifices have made my training possible. In realization of what I owe, I shall, by the grace of God, be an ardent supporter of Northwestern as long as I live.

When I entered this institution, I was not enjoying the intimacy of fellowship with our Lord that I had enjoyed at one time, and that I longed to enjoy again. The earnestness of the students in praise and in prayer, filled my heart with joy. They realized the grace by which they were saved, and expressed their desire to be yielded to the will of the One who purchased them with His precious blood. Many expressed their joy in having the privilege of leading precious souls to the Lord Jesus Christ. My heart warmed to such manifestations of the grace of God. As time has gone on, blessed friendships have been developed among these dear young people. Some have gone to foreign lands where they are faithfully holding forth the Word of life, and our prayers follow them. Their lives inspire us into larger service in our Lord's vineyard.

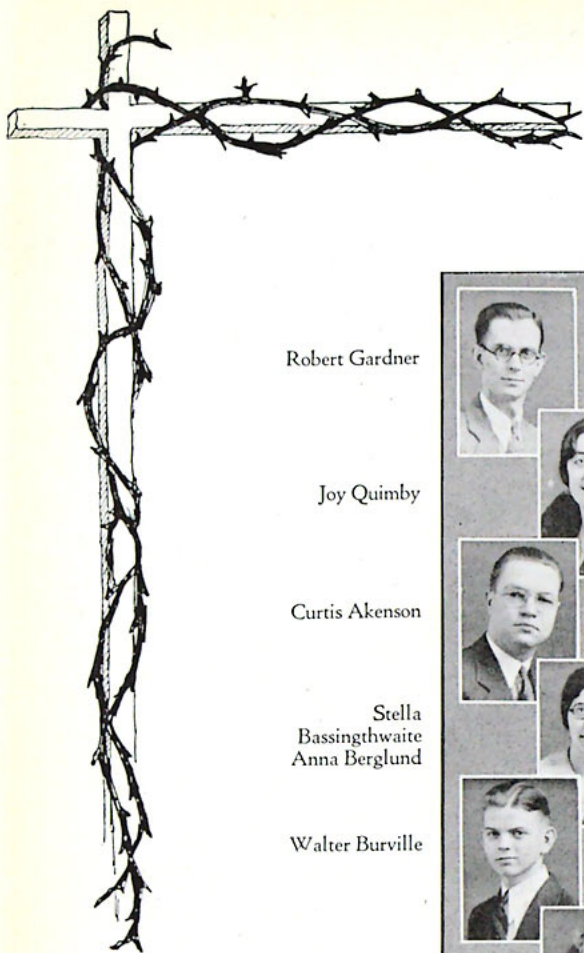
I came here expecting to find faithful teachers of God's Word. I have not been disappointed. I have been delighted. The Word has been unfolded clearly through the guidance of the Holy Spirit. There has been no taint of fanaticism; neither is there the least trace of modernism. The Word is given in the exactness of the letter, together with the warmth of the Spirit. I have learned to appreciate the Bible more because of being instructed in giving due attention to its correct division. The importance of using God's Word instead of men's wisdom has been deeply impressed upon me. The grace of God has been revealed in a precious way. Salvation is in no way by works of the flesh; it is entirely through the boundless grace of God, received by faith, which is a gift of God to men. The study of the manner in which to deal with men concerning their soul's salvation has been a great help to me. The importance of pointing men to Christ has taken new meaning for me. I long to be used of God in leading precious souls to the foot of the Cross.

The opportunities for hearing men of world renown have been multiple. These have been men who remain true to the "faith once delivered." Many missionaries have been heard and enjoyed. From a casual interest in missions, I have been led to the place where I long to have an active part in missionary labor.

The association with the First Baptist Church and her dear pastor, our Superintendent, has been one of rich blessing in my life. Some of the dearest friends I have ever met have been from this body.

The teachers at Northwestern have not been mere instructors. They have been loving companions, and wise counselors. In times of necessity they have been willing helpers. In times of stress they have been kind comforters. I love them everyone.

As I give some expression of what Northwestern means to me in words, I trust that I can evidence my thanks in my life after I leave these halls, in a way that will prove their sincerity.



Robert Gardner

Joy Quimby

Curtis Akenson

Stella
Bassingthwaite
Anna Berglund

Walter Burville

Inez Cottingham

Eva Gallagher

Burchard Ham
Dorothy Hanna

Anne Havinga

Ralph Hill

Violet Johnstone

JUNIORS

Pres.
Robt Gardner
V. Pres.
D. Wagner
Sec.
Joy Quimby
Treas.
N. Westberg

Donald Wagner

Harry Westburg

Helen Barber

Mildred Brown

Gertrude Collin

Kathryn Crail
Margaret Dunn

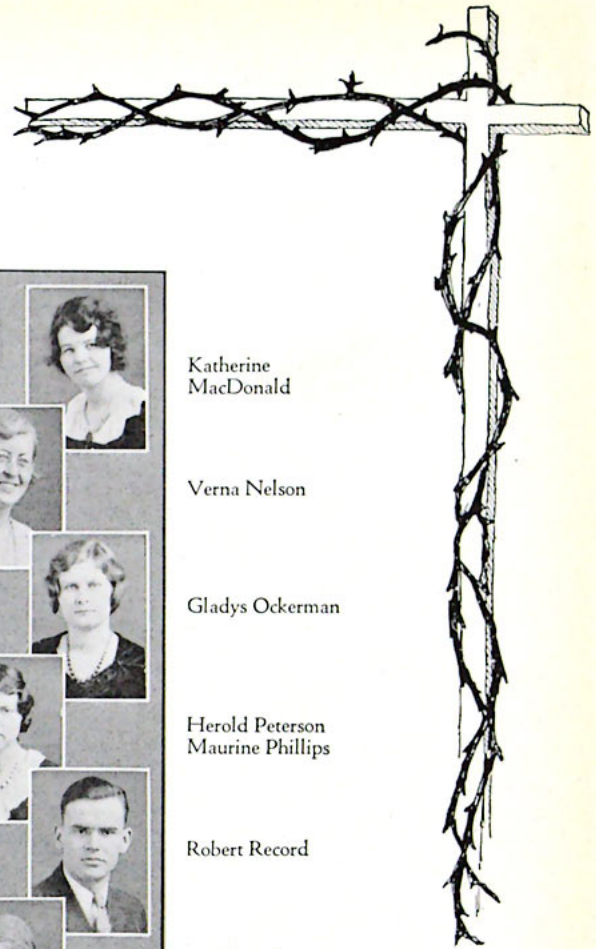
Emma George

Eleanor Hanson

Violet Hawks

Edna Johnson
Mildred Johnson

Dolores Krueger



JUNIORS

Mabel Lundgren



Katherine MacDonald



Faye Madsen
Arne Mars



Verna Nelson

Marian Nielson



Gladys Ockerman

Ella Patzsch



Herold Peterson
Maurine Phillips

Ione Pickering



Robert Record

Blanche Reichter
Elsie Robertson



Mervin Rosell

Ralph Slater



Margaret Smith

Edna Stading



Ruth Temple
Stacia Thulin

Dorothy Todd



Ortiz Weniger

Margaret Weston
Paul Wheeler

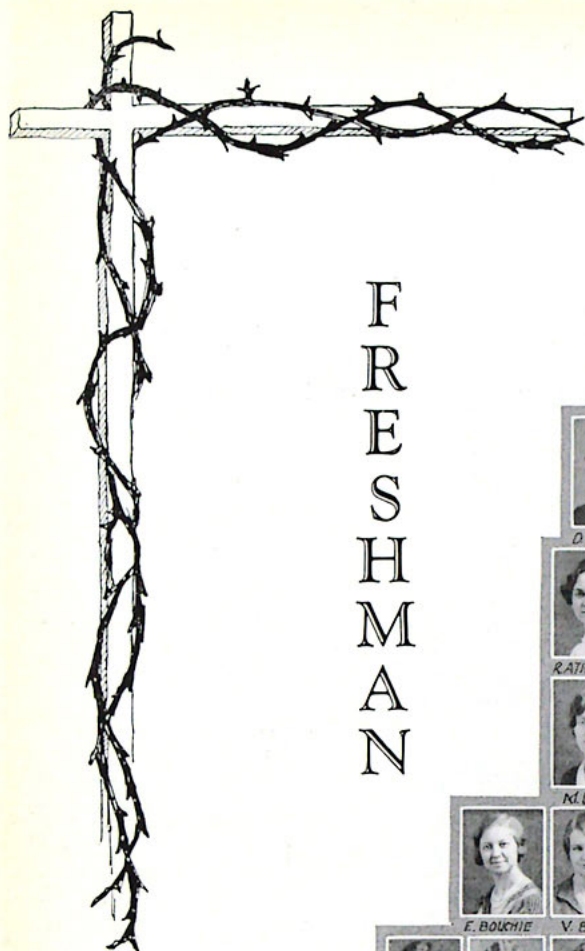


Milton White

Tina Wiens

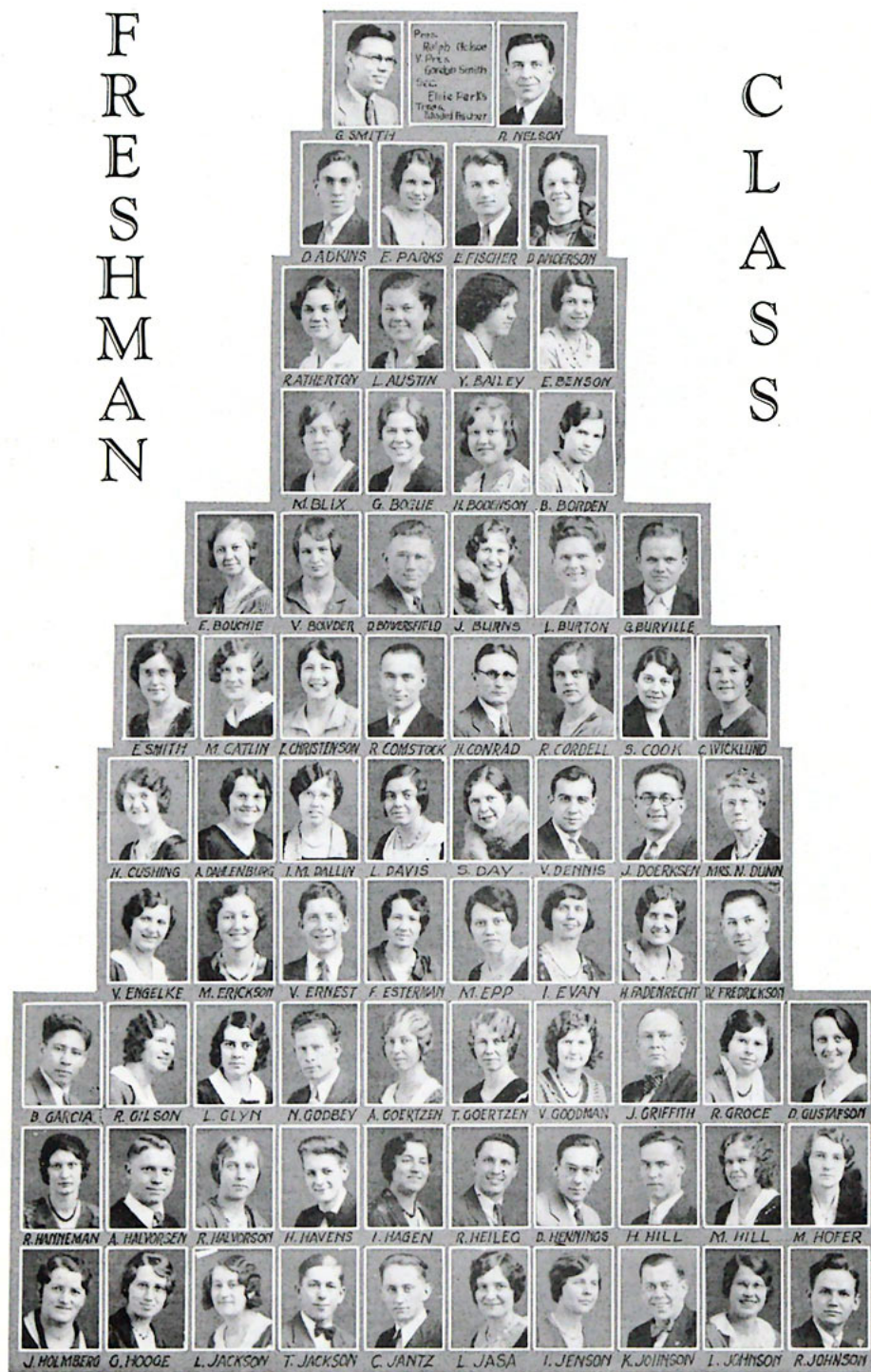


Irene Woods



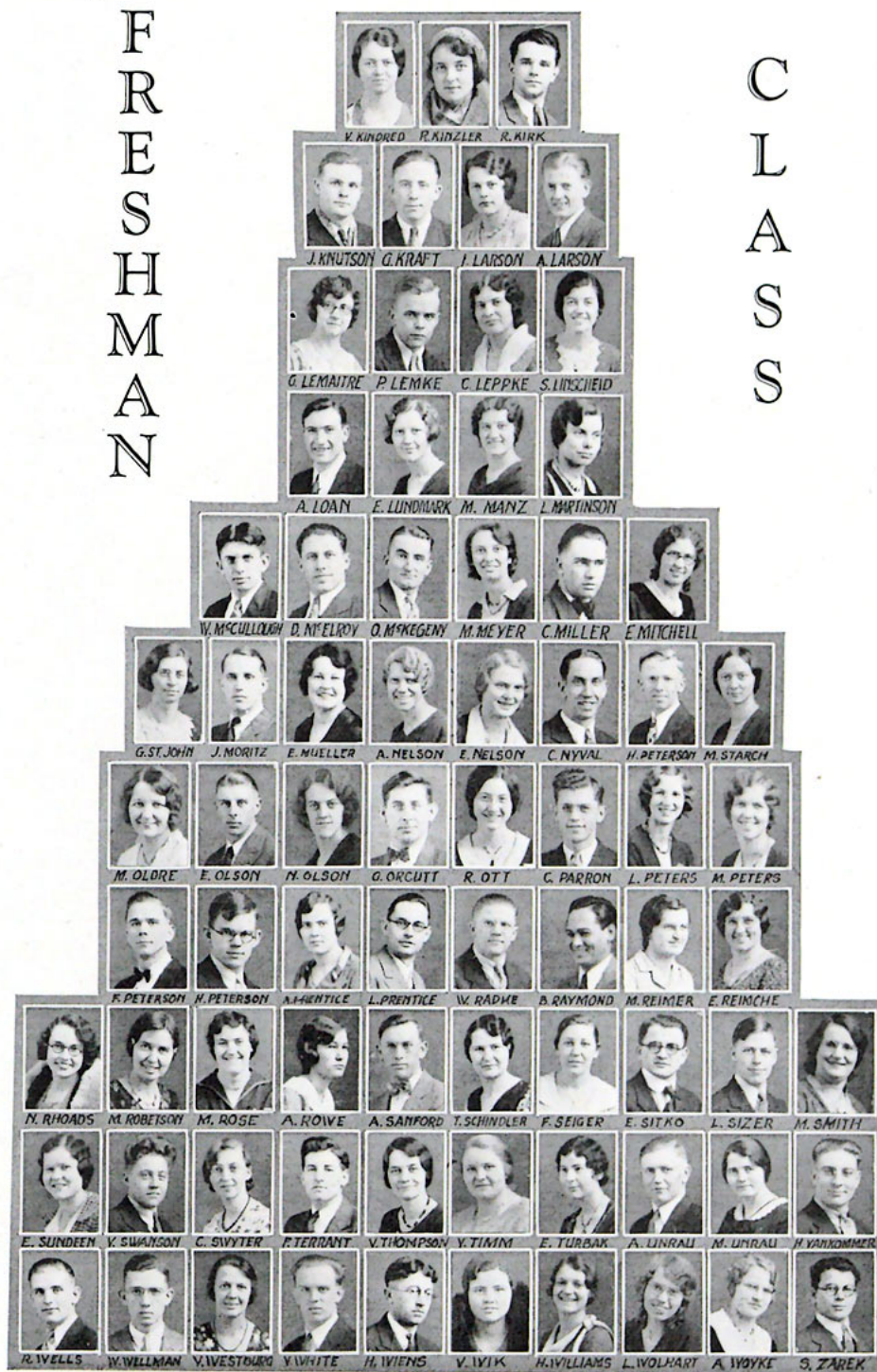
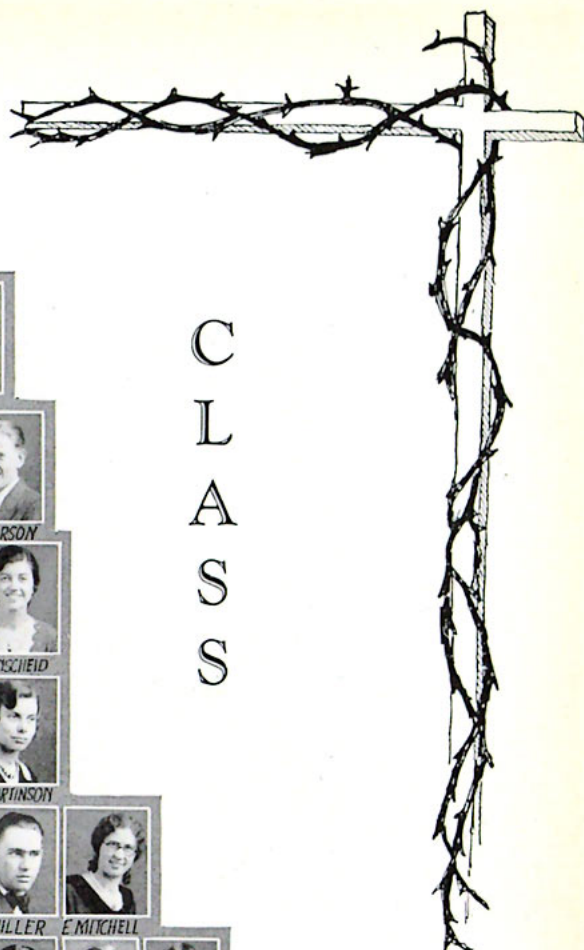
FRESHMAN

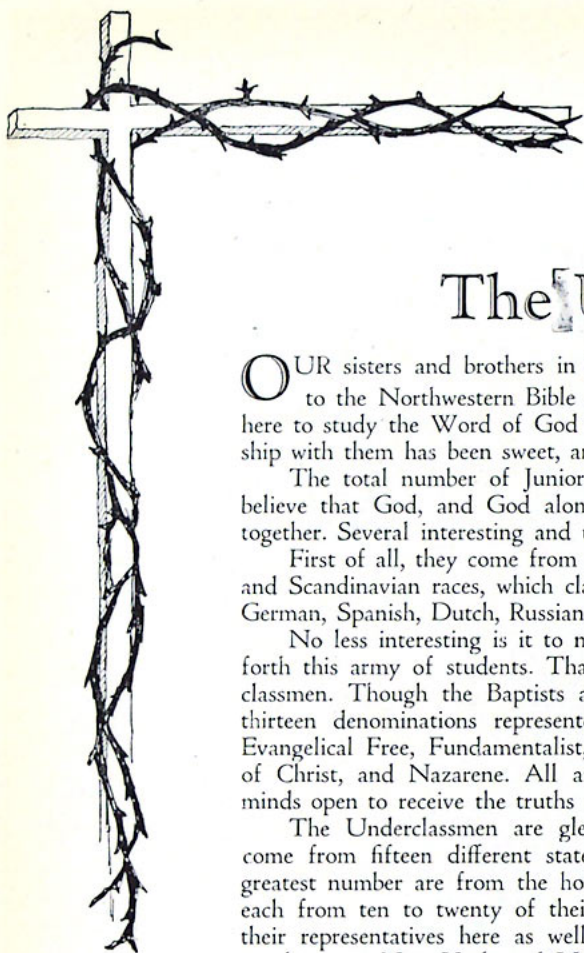
CLASS



FRESHMAN

CLASSES





The Underclassmen

OUR sisters and brothers in Christ whom we call the Underclassmen are indispensable to the Northwestern Bible and Missionary Training School. They, as we, have come here to study the Word of God that they may be better fitted to serve their Lord. Fellowship with them has been sweet, and their friendship is an unspeakable pleasure.

The total number of Juniors and Freshmen far exceeds that of all former years. We believe that God, and God alone has called this choice body of young men and women together. Several interesting and unusual features about them indicate this:

First of all, they come from twenty different nationalities. Besides the American, British, and Scandinavian races, which claim the majority, we have representatives from the French, German, Spanish, Dutch, Russian, Swiss, Finnish, Bohemian, and Philippine.

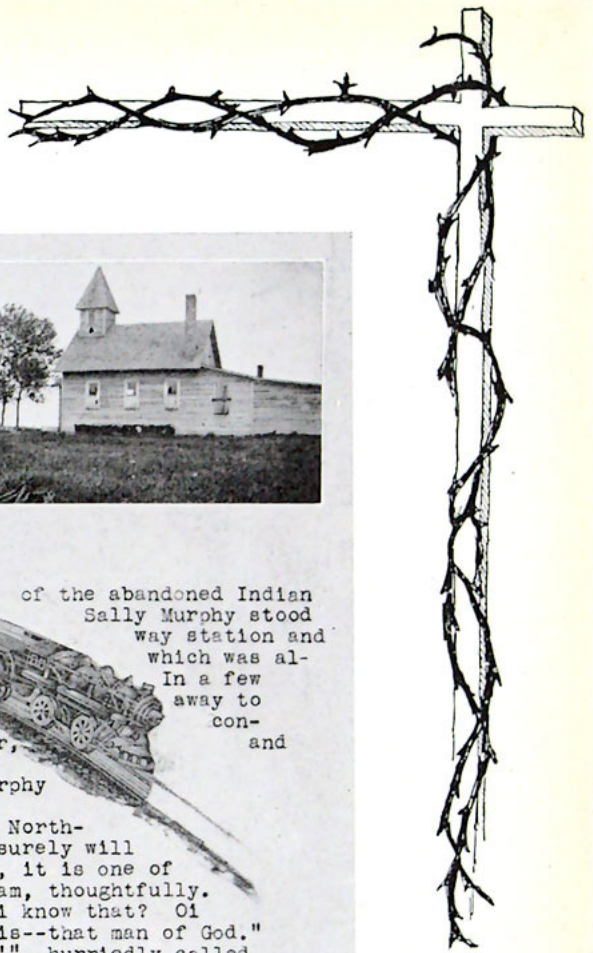
No less interesting is it to notice the varied denominations from which God has called forth this army of students. That the school is undenominational is proved by the Underclassmen. Though the Baptists and Presbyterians head the list, they are only two of the thirteen denominations represented. Others are the Methodist, Congregational, Lutheran, Evangelical Free, Fundamentalist, Mennonite, Mission, United Brethren, Covenant, Church of Christ, and Nazarene. All are here for the same purpose and have their hearts and minds open to receive the truths as they are taught by our able faculty.

The Underclassmen are gleaned also from practically all parts of the world. They come from fifteen different states in the Union, and from foreign lands. Naturally, the greatest number are from the home state, Minnesota; however, her neighboring states have each from ten to twenty of their young people in this training school. Other states have their representatives here as well. They come from as far as California and Washington on the west, New York and Massachusetts on the east, and Texas on the south. Canada also sends us her men and women, strong and sturdy in the faith. A few have their homes across the waters; one is from Denmark; another, from Germany; and another, from the Philippine Islands.

God is able to train and use anyone in His service, whose life is yielded to His moulding, no matter what his occupation or profession may be. Truly this, too, is proved by a study of the former vocations of the Juniors and Freshmen. Many have come directly from other institutions of learning, such as high school or college. Others had completed their higher education and were holding responsible positions as nurses, teachers, stenographers, office clerks, or mechanical engineers. Still others had been less fortunate in their preliminary training and did not claim even a grade school education. Although the Northwestern Bible School recommends at least a high school graduation for her students, she realizes that God often calls those who have been less fortunate in securing such training, and provides additional courses for them in order to supply this lack; these students are also made welcome. Other occupations from which God has called the Underclassmen are farming, painting, dress-making, truck driving, and tailoring. Yes, God uses students, teachers, farmers, painters, or any others whose wills are submissive to His.

The Junior and Freshman classes are richly blessed with musical talents which they use to the glory of God. There are quartets and trios among both the men and the women; these are constantly being called upon to furnish special music at different meetings. A large number are members of choirs of various churches, and two are directors of choirs. But singing is not the only musical ability that exists among these classmen. About fifty are capable pianists, and they are always in demand. Ten other instruments besides the piano are played by the different students. The school orchestra is composed largely of Underclassmen, and its director is one of their number.

We are confident that the Underclassmen will make good their years of study at Northwestern. They will not only get the best and most out of the school, but also put their best into it. We know that God will bless their efforts, and many sinners will be saved as a result of their work for Him.



The School Year



The clock in the tower of the abandoned Indian Church in Sawyer struck eleven. In the doorway of the diminutive rail-looked out over the little farming town ready steeped in solitude and sleepiness. moments the train would arrive and take her what seemed to Sally a fabulous city of spires and fusion. In the station Skipper Murphy, Sally's father, his son, Sam, were purchasing Sally's ticket. "It's a long way our Sally is goin'," drawled Murphy in his Irish brogue.

"Yes, Dad, but to think that she is going to The Northwestern Bible School seems too good to be true. She surely will strike a spiritual gold mine there. From what I hear, it is one of the soundest Bible Schools in the country," replied Sam, thoughtfully. "Sure, me baing Irish can't be a fool. Didn't Oi know that? Oi once heard that Riley preach. A bit of Killarney he is--that man of God."

"What's that whistle, Dad? I bet it's the train!" hurriedly called Sam and ran to the doorway where Sally was standing.

The farewell was a solemn one.

"Good-bye, Dad-----." Sally could say no more. She was afraid that Dad Murphy would see her lips tremble, for Sally was on the verge of tears.

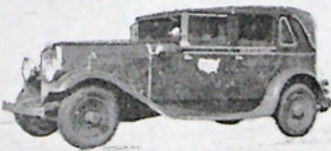
Mr. Murphy pretentiously busied himself with Sally's bags in order to hide his own tears.

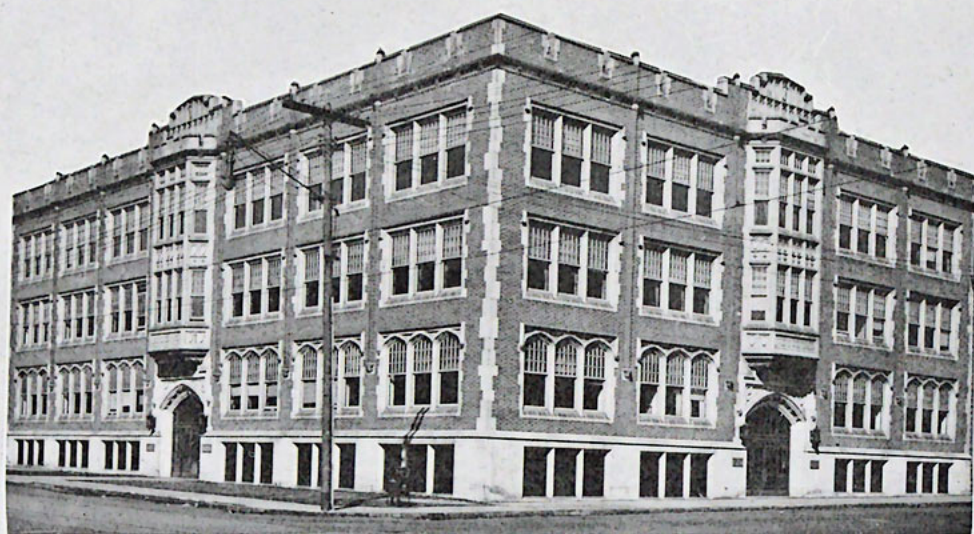
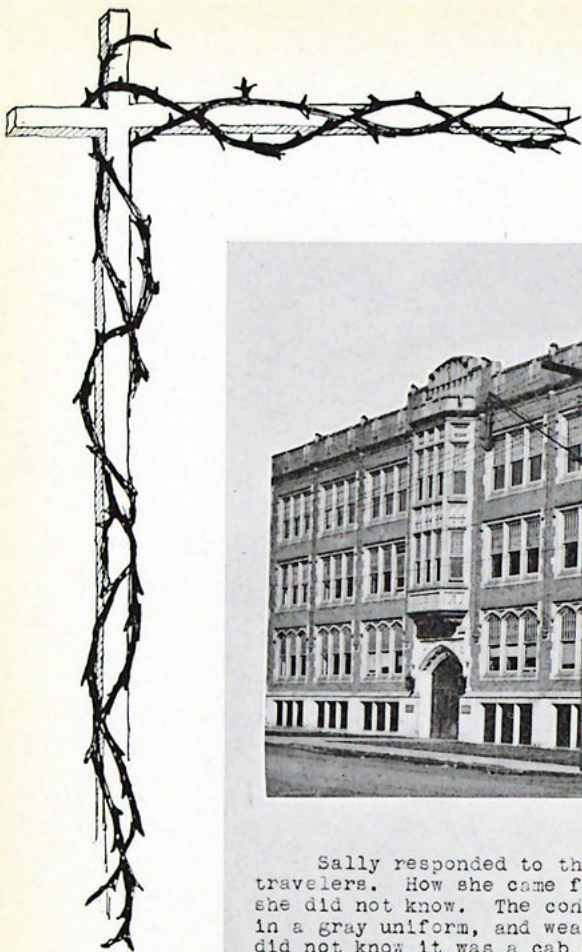
"Good-bye, Sammy, I'll write. Pray for me, will you, Sammy? Don't forget to save the potato peelings and hard bread for the rabbits, and be sure to keep the back gate closed so Mrs. Peters' chickens can't come into the flower beds."

"I surely will, Sally. There is no one I'd like to take orders from as much as you. Good-bye, little pal--there goes the train! Hurry and get on before I start sobbing on your shoulder," laughed Sam through repressed tears.

In a moment the train was off, carrying with it the precious Murphy treasure, Sally.

Sally huddled in her seat and listened to the clicking of the train as it sped on through the night. When the faint streaks of dawn crept over the horizon, Sally grew nervous. She knew the train would soon be in Minneapolis. After an hour had passed by, the conductor called, "Minneapolis!"





Sally responded to the rush that was started by the more experienced travelers. How she came from the dark, underground platform to the street she did not know. The confusion made her dizzy. Just then a boy dressed in a gray uniform, and wearing a stiff red cap, stepped to her side. Sally did not know it was a cab driver. She had never seen one before.

"Cab, Miss?" asked the driver.

Sally looked at him gratefully and replied, "Yes, by all means!"

She entered the cab and sank down in the cushioned seat like a tired bird.

"Where to, Miss?" asked the driver.

"20 South 11th Street," proudly returned Sally.

Sally scarcely had time to compose herself before the cab had arrived at her destination.

"Fifty-cents, Miss," curtly asked the driver.

Sally paid the boy and dismissed him.

She stood still and looked at the box-like building before her. So this was the place that Dad Murphy said was the best school in the country. Just as Sally was about to open the door she was confronted by a boy who was polishing the railings of the stairs.

"This must be the janitor," thought Sally. Perhaps she could ask him where she should go.

"Excuse me, Sir, but would you kindly direct me to the Dean's Office?"

"First door to your right," replied the boy cheerfully.

However these directions did not help Sally. In feverish excitement she blindly passed the first door and when she arrived at the second entrance, she knocked timidly.

"Come", called a pleasant voice from within.

Sally became still more confused when she was confronted by a gentlemen.

"I wish to see the dean," Sally said bewilderingly.





"You're in the wrong office," replied the stranger in a most congenial manner. "You wish to see the Dean of Women, don't you?" "Yes," said Sally blankly. "You're a new student, aren't you?" he asked, endeavoring to make

Sally feel a little more at ease. "Yes," said Sally. "I am Miss Murphy. My home is in Sawyer, Minnesota." Sally was wondering who this man could be. "I hope you will be happy in your study and fellowship, here, Miss Murphy. I will take you to the dean's office," he replied.

"I hope I have him for a teacher. Sammy would like him I'm sure," reflected Sally to herself as she went with him to the Dean of Women's office.

The Dean was seated at a desk which seemed very large to Sally. She smiled at Sally, and Sally concluded that this Dean must be Irish.

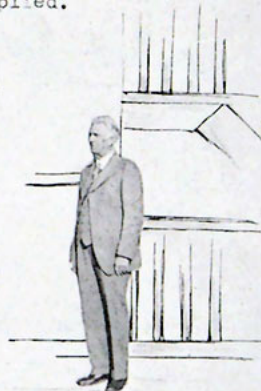
"I'm bringin you a new student, Miss Murphy," informally announced this amiable gentleman, and then departed.

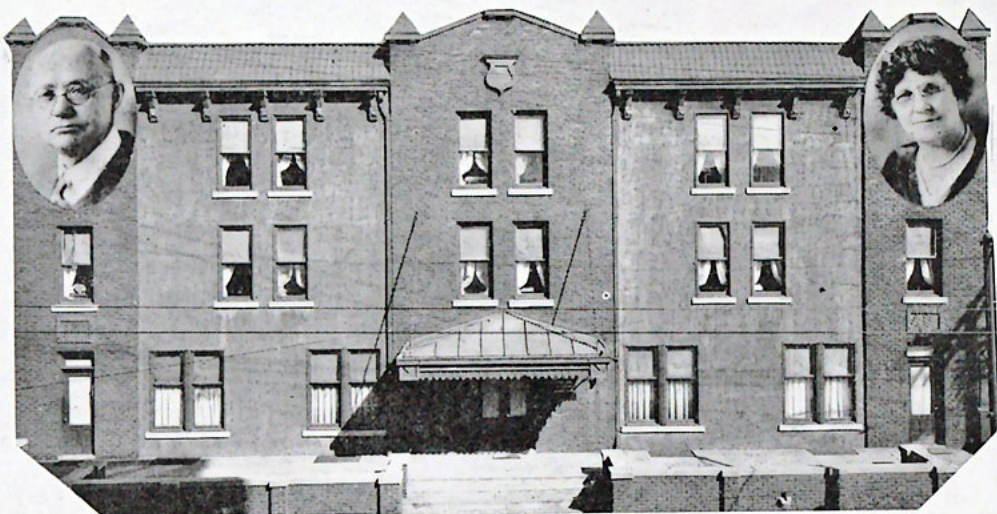
"Good-morning, Miss Murphy," the Dean responded, and Sally felt at ease at once. "I personally want to welcome you to Northwestern. If there is anything I can do for you, you must not hesitate to ask me. Have you decided, Miss Murphy, whether you shall remain at the dormitory or work in a home for your board and room?"

"My father wishes me to stay at the dormitory," timidly answered Sally.

"Then I'll call the matron and tell her to expect you and make accommodations for you. Mary Ann Butler will be your big sister. Here she comes now. Miss Butler, this is Miss Murphy."

As Sally was about to leave the office, the Dean placed her hand upon Sally's arm. Sally like that for she was growing





lonely already, and this little touch of affection eased the ache that was gradually being felt in her heart. Sally had always imagined deans as austere, cold, and inhuman. This Dean was different. Sally wished she could stay and talk with her, but she was like Sammy, very timid. She thought more than she talked.

"The first thing we better do, Miss Murphy, is get your bags and have one of the boys drive us down to the girls' dormitory," said Mary Ann kindly, and caressingly drew her arm through Sally's. As they were walking down the corridor, a gentleman passed them. He was very tall, and walked like a commander. His hair was white and his face expressed the aspect of a prophet. His head was bent as though he were wrapped in deep thought. But as he passed the little Irish girl, he looked up and smiled so kindly at her.

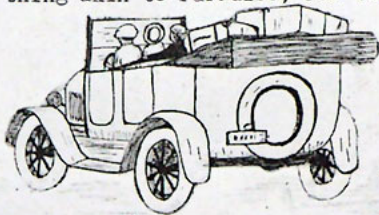
Mary Ann whispered to Sally, "Do you know who that was that smiled so graciously upon you?"

"No," replied Sally, "but I would like to know."

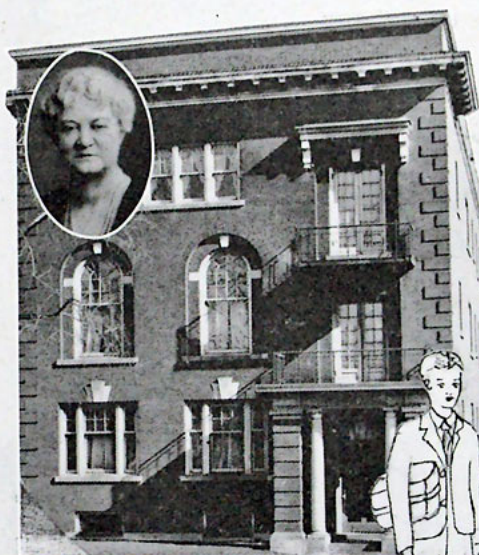
"That was Dr. Riley, Superintendent of the School," proudly returned Mary Ann.

Sally gasped, "The man that's Irish!" She said no more, but she concluded to herself that Dad Murphy knew what he was talking about and this man was no ordinary person. A bit of Killarney, and then being Superintendent of a school like this was enough to make any man extraordinary, thought Sally.

Together Sally and Mary Ann went to the Freshmen boys' dormitory, which was adjacent to the school building. Here Mary Ann inquired for transportation for her newly acquired friend. Sally did not need to wait long, for one of the Freshmen boys was prepared for such a task. In a moment they were seated in an old Ford, (Sally thought it rattled worse than their old hay wagon), and were driving through spacious streets which seemed to Sally something akin to Paradise, for this was the first time Sally had ever been farther than the Sawyer Post Office.



"This is Stimson, Miss Murphy," called Mary Ann above the roar of the motor vibrations of the Ford. The car turned another corner and came to a stop.



"Well, here we are," exclaimed Mary Ann, "this is Russell Hall. You take the luggage in, Tom; and Miss Murphy and I will go to the Matron's office."

"The upperclassmen stay here,--Stimson Hall, and the girls at Russell, informed Mary Ann as they were ascending the steps to the dormitory.

"Good-morning, Otto," said Mary Ann good-naturedly, to a man who was absorbed in sweeping the cement walk. Mary Ann did not wait for a reply, but hurried on with Sally, and did not stop until she came to the Matron's office.

As Sally and Mary Ann entered her office, the Matron came forward and took Sally's hand, and said, "The Dean just called me about you, Miss Murphy. I am glad to have you with us. Miss Acomb informed me that you wished a single room. I have a lovely room on the second floor-----bright and cheery." Then turning to Mary Ann, she said, "You can take Miss Murphy to room number 7," and she smiled benignantly on this sweet little Irish girl.

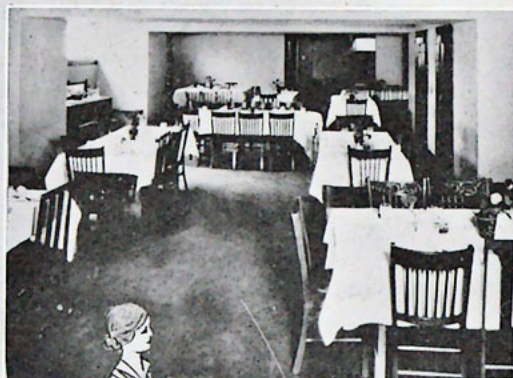
"That's Mrs. Heustis," said Mary Ann to Sally as they went out. "You'll love her, I'm sure."

"I suppose you will like to see the remainder of this dormitory," laughed Mary Ann.

Mary liked this timid Irish girl with the red hair & expressive blue eyes. Arm and arm they descended the stairs that led to the spacious dining room.

"Here is where we eat; I hope you can sit at my table," confided Mary Ann immediately.





I'll have to show you our dug-out now. It's that delightful spot where the belligerent act of dishwashing is carried on. We are assigned to different posts of duty, and when this one comes to me I make it a real bombardment," chattered Sally's friend gayly.



When Sally walked back, they felt a mutual friendship, one for the other.

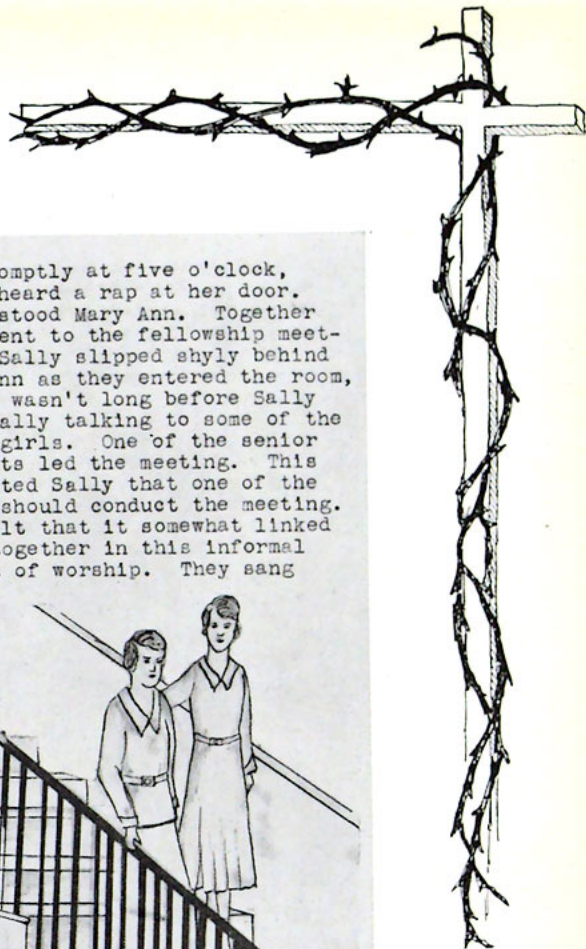
Suddenly Mary Ann exclaimed, "I haven't shown you the parlor yet! Come, we must see that."

When the little sight-seeing trip was ended, Mary Ann took Sally to her room. As Sally entered the quaint little bedroom, she looked about her wonderingly.

Mary Ann could see how impressed Sally was, and recognizing Sally's attitude of reverence, quietly said, "This is your little castle, Miss Murphy. You'll sleep, study, pray, and be alone with God here. It will be a shrine to you. It is going to be wonderful. The memories that you receive here will never leave you. Well, I'll leave you here now, and will call for you at five this afternoon. We have fellowship meeting then. All the students aren't back yet, but we are so anxious to get started at these little get-together meetings. We just can't wait. You'll enjoy them I'm sure."

Mary Ann, after placing a kiss on the trembling lips of Sally, went out.





Promptly at five o'clock, Sally heard a rap at her door. There stood Mary Ann. Together they went to the fellowship meeting. Sally slipped shyly behind Mary Ann as they entered the room, but it wasn't long before Sally was really talking to some of the other girls. One of the senior students led the meeting. This delighted Sally that one of the group should conduct the meeting. She felt that it somewhat linked them together in this informal moment of worship. They sang

hymns---beautiful hymns, the ones that Sally liked. Then the leader gave a brief message on Nahum 1:3, "The still small voice of God". How often Sally had heard that voice before, and how it warmed her heart now to see others listening to that voice also. After the girl had finished speaking, they prayed. Sally liked that they knelt when they prayed. It made her feel closer to God, she thought.

But this perfect day came to an end. As Sally stood by the window, looking out over the multitude of lights, she thought of God---how much He had to care for in this city, which seemed to Sally unlimited in its boundary.

She fell upon her knees, her Bible open before her. In this humble posture of prayer, she read the first chapter of Ephesians. Over and over she read the third verse. "How gracious He is!" she said to herself.

She crept softly into the little bed, and lay listening to the distant rumble of street cars and the constant purr of automobile motors. On the table beside her lay her Bible still open to the passage she had read at her evening devotions. But in spite of the noise of this great metropolis, Sally soon fell into a dreamless slumber.





— Just a bit of our Chapel —

Sept. 23, 1932

Dearest Sammy,

My first day at school! It's all so wonderful, Sammy, that I'm afraid it's only a dream, and I'll wake up one of these mornings and find myself milking the cows.

The chapel period! I never heard such singing. They must sing like that in Heaven. I wish Mother could have heard them. Then they prayed. The atmosphere was holy. The students testified about their work during the summer months. About 152 students spent their summer vacations serving the Lord in different parts of the country. There were over 1000 conversions. Isn't that remarkable, Sammy?

One student testified about her work in the Bigfork district. (Do you know where that is, Sammy? Our knowledge of geography is as limited as Augustus Josephus Trimbull's. Remember when his horse dropped dead in Cloquet, and when his friends asked him where it was he didn't know; and he said it died some place in the city of Minnesota. She said that 21 children entered the family of God. I think that is such a beautiful way to express it, don't you? It's great to be one of the Murphy blarnies, but it's greater yet to be in the circle of God, isn't it?

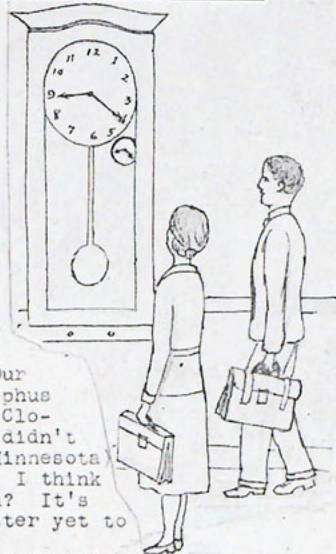
Another student gave an unusual experience that occurred during her Daily Vacation Bible School work. In proving that "Jesus never fails" she said that one night when they didn't have anything to eat (cupboard bare)--just think of it!--they prayed about it, and that very night food came from four different sources.

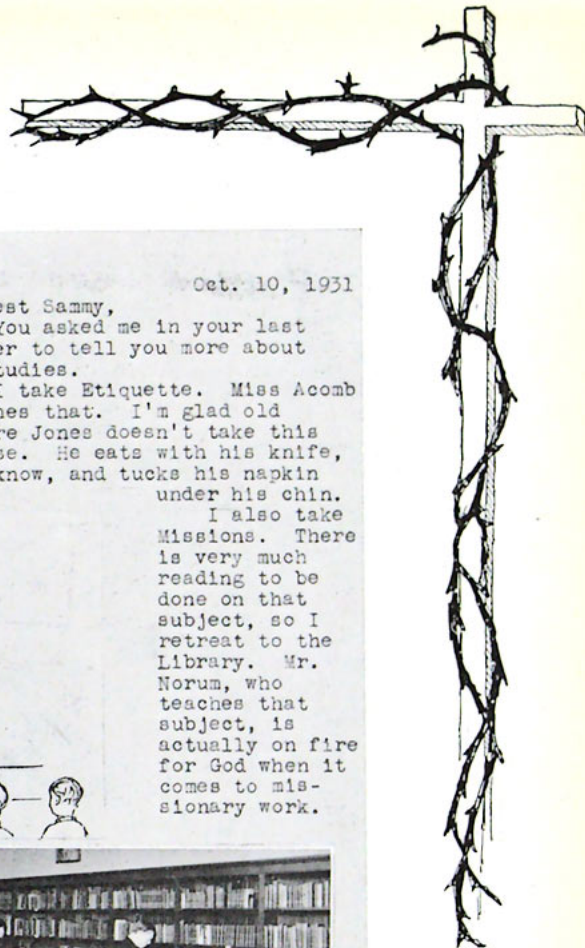
Well, Sammy, they teach, preach, and do all sorts of things for God. I hope the Master will use me for something.

Our regular classes will begin tomorrow. Then I'll write and tell you more about my studies. Remember me in your prayers as I do remember you. I am reading Ephesians for my evening devotions. When I finish I shall begin on John.

Love,
Sally.

P. S. Tell Daddy I saw Dr. Riley in the corridor the other day. He's big, just like Daddy, and smiles like him too.





He is such an inspiration, Sammy.

They also teach Shorthand and Typewriting, but I won't be taking those for a long time. Of course I have English I. Mrs. Vigen teaches that, and, believe it or not,

she really makes English interesting. I love her.

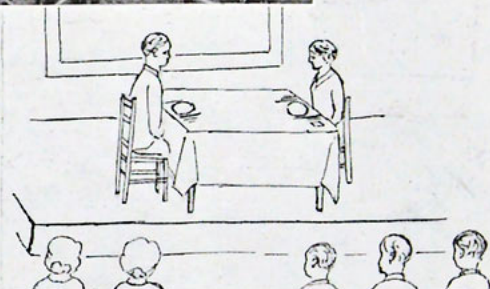
I have Mr. Moyer in Hermeneutics. He surely is Irish when it comes to teaching, because he's the best there iver was!

Are you still reading John for your evening devotions?

Don't forget me when you come to John 14. You know how I love that.

It's getting late. I must leave you for tonight.

Love,
Sally



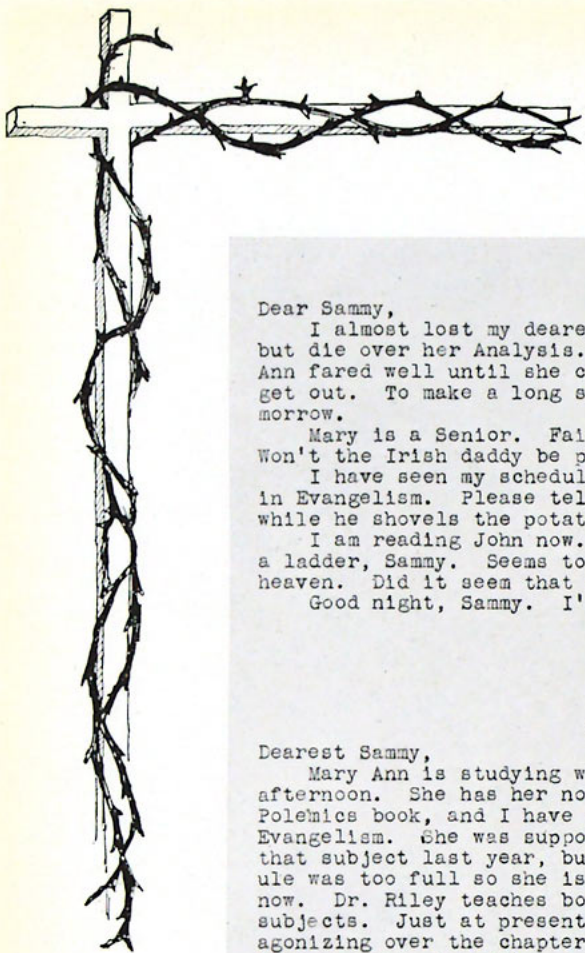
Dearest Sammy,

Oct. 10, 1931

You asked me in your last letter to tell you more about my studies.

I take Etiquette. Miss Acomb teaches that. I'm glad old Squire Jones doesn't take this course. He eats with his knife, you know, and tucks his napkin under his chin.

I also take Missions. There is very much reading to be done on that subject, so I retreat to the Library. Mr. Norum, who teaches that subject, is actually on fire for God when it comes to missionary work.



Jan. 26, 1932

Dear Sammy,

I almost lost my dearest schoolmate last night. Mary Ann did everything but die over her Analysis. The class is analyzing the book of Daniel. Mary Ann fared well until she came to the lion's den. She got in, but couldn't get out. To make a long story short, she is preparing for an exam for tomorrow.

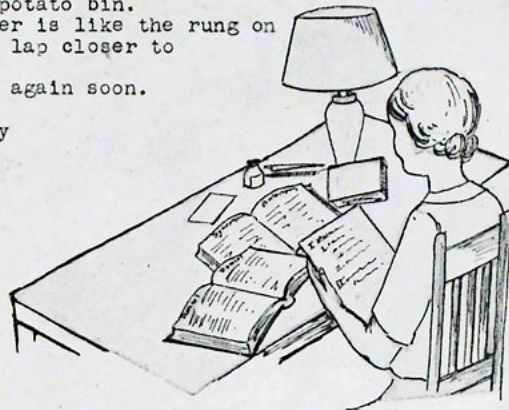
Mary is a Senior. Faith, wait till the loikes of me gets to be that. Won't the Irish daddy be proud then?

I have seen my schedule for the next Semester, and I am to have Dr. Riley in Evangelism. Please tell Daddy that, and he'll be singing all day tomorrow while he shovels the potatoes into the potato bin.

I am reading John now. Every chapter is like the rung on a ladder, Sammy. Seems to bring me one lap closer to heaven. Did it seem that way to you?

Good night, Sammy. I'll be writing again soon.

Love,
Sally



Feb. 14, 1932

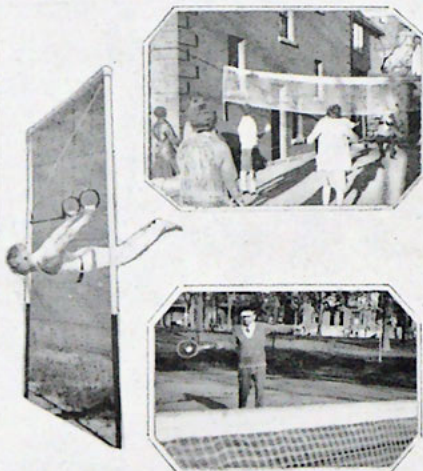
Dearest Sammy,

Mary Ann is studying with me this afternoon. She has her nose in her Polemics book, and I have mine in my Evangelism. She was supposed to take that subject last year, but her schedule was too full so she is taking it now. Dr. Riley teaches both of these subjects. Just at present she is agonizing over the chapter heads (memory work, me boy). I actually have to wipe the perspiration from her brow.

The subject is on "monkey-business", but it's no "monkey-business" when he calls on the students to recite. Dr. Riley is a wizard on that stuff. Dad has always hated this evolution theory, you know, but he surely would feed it to the hogs if he heard Dr. Riley. Evangelism isn't such a difficult study, but it takes a lot of time for preparation. It is expressed and taught so beautifully. I hope I can have a part in that big circle of winning souls to Him.

I must close and get back to my Evangelism. Tell Daddy I am very happy, and still the same little "Irish Rose".

Love,
Sally



May 1, 1932

Dearest Sammy,

We suffered the afflictions of a Bible History quiz today, so after the ordeal I went out to the tennis court and played a few games. After a series of mortifying losses, I threw up my racket in despair and joined the ranks of girls in volley ball. I did quite well there. We weren't at it very long before a nice little downpour of rain scattered us in all directions. The boys ran for the gym, and we girls made straight for the dormitory. We had such fun, Sammy!

Has Tommy Jenkins still got the measles? I suppose our woodpile has gone quite low by this time. I am anxious to see the old-fashioned place again, but most of all, you and Daddy!

From my study window I can look out and see all the stars in the eastern sky. They



are beautiful tonight. They make me think of heaven. I am going to read John 14 for my evening devotions, and you know what a gem that chapter is. I feel His Presence so close tonight. He is always with me, of course, but sometimes He seems so close that I feel as though I could touch His robe. I share this joy with you, Sammy.

Love,
Sally

May 16, 1932

Dearest Sammy,

I just came home from the Senior banquet. What a scene, and what an occasion! Webster would have to ask assistance from another dictionary to adequately describe it. We all marched in procession. Coming into the banquet room was like coming into the fairyland of Alaska. Everything around us depicted the life of the Eskimo. It was simply fascinating. The snow-hog, the Christmas trees, and the Eskimo dishes! But, of course, that wasn't all. They had a very spiritual program, spiced here and there with humor. They gave a little skit which portrayed how a college boy happened to find his way to Northwestern. How differently He leads us, but never makes a mistake, does He, Sammy?

This school year will soon be at its close. I have already been assigned to Daily Vacation Bible School work with a Senior girl. Of course I shall come home first and see the rabbits, chickens, cows, and horses. Keep Seven Grand in good shape. I shall want to ride him when I get home. I surely have missed that good horse. Don't let him work in the field.

Love,
Sally

June 2, 1932

Dearest Sammy,

I went to the Big Annual School Picnic today. Notice how I have capitalized every word. It's a very big event in the school calendar. I had a marvelous time. Did some volley ball, a little tennis, and various kinds of games. I rowed a little---felt good to get back into a boat again and feel it rock. By the





way you must not forget to fix up our little raft, Light Foot. I hope the little schooner hasn't fallen apart by this time. You know how badly she leaked when we hauled her in last Spring.

Are you selling a lot of eggs?

I have my desk facing Loring Park and as I look out I can see people seated on the benches under the trees. Maybe they are lovers. It is a warm Summer night here. Makes me think of home---when the Indians lounge on the benches under the pines and poplars. Remember how we would sit on the old wood pile and watch them. Memory is a strange thing, isn't it?

I haven't read my chapter yet for this evening, but when I do I shall remember you.

Love,

Sally

P. S. We had wieners and beans at the picnic! There was a lot of other good stuff, but the beans were the main dish. How we did eat! and eat! Every once in a while somebody would forget his etiquette, and fall across the table for a hot dog or something else. And as for the proper usage of silverware----well, we used that which could hold the most food, and the spoons that could carry the most to our mouths. Mary Ann stood sentinel and watched, so that the Deans wouldn't appear and see the avalanche of table manners.

Love again,

Sally

June 3, 1932
6:30 P. M.

Dearest Sammy,

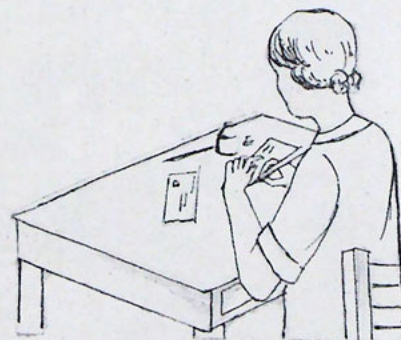
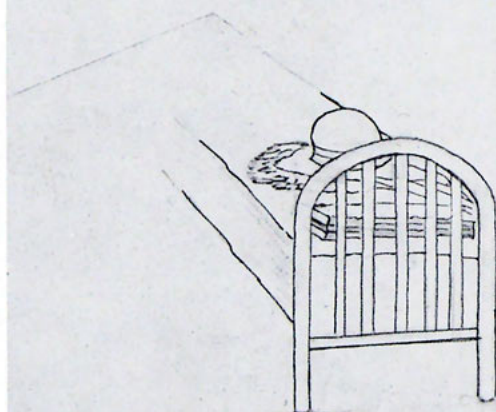
I am just about ready to attend the commencement exercises. This marvelous school year is coming to a close. I am so grateful, Sammy. I wish I could reach out and touch the hand that has showered all these blessings upon me.

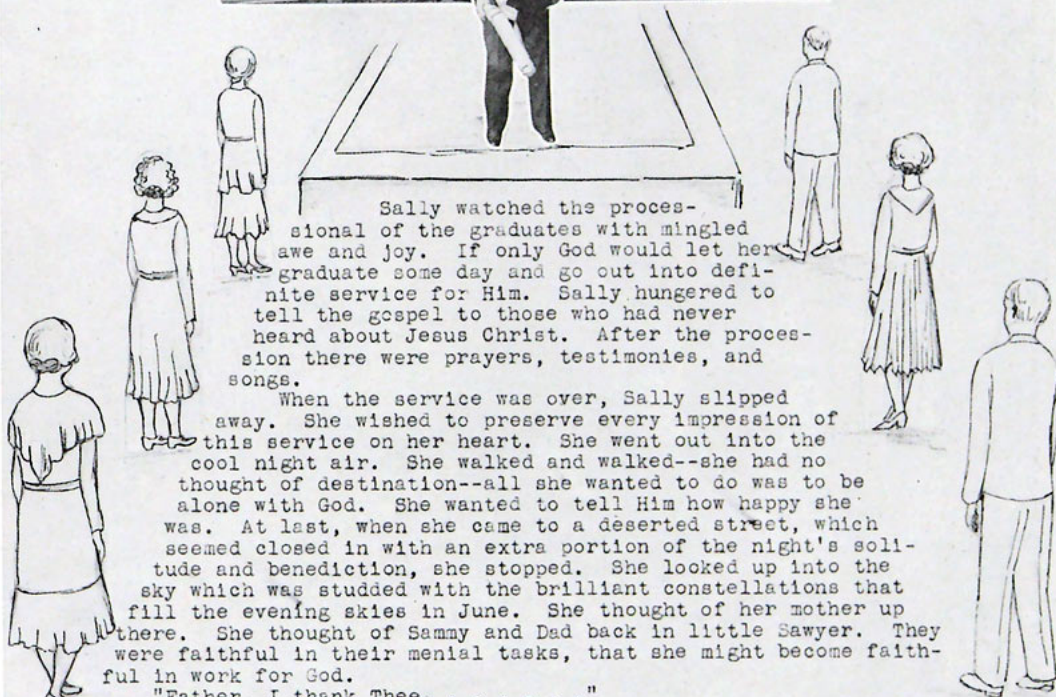
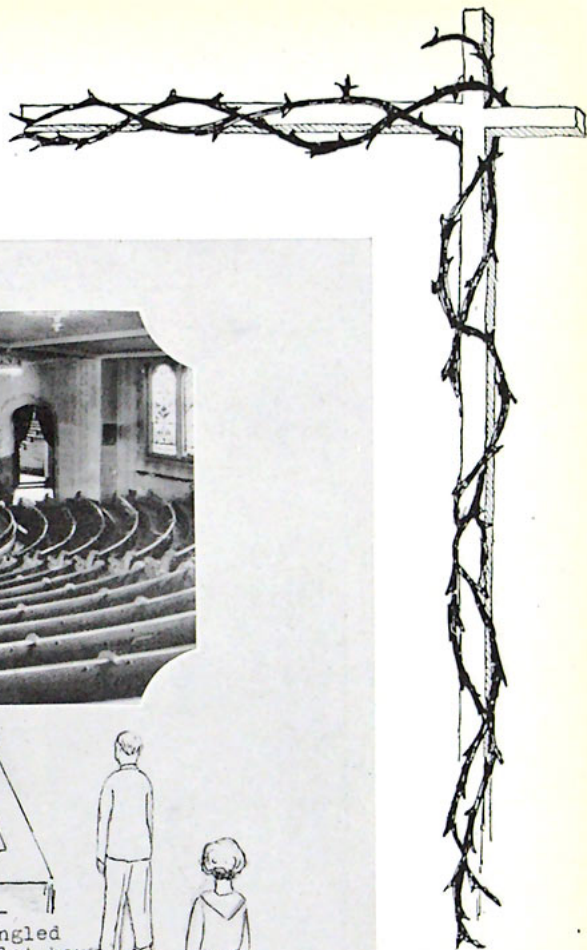
I shall go back to Ephesians again, and especially the third verse, for my evening devotions. You remember I read that the first night I was here. It was Mother's favorite. "all spiritual blessings in Christ Jesus".

I shall see you soon.

Love,

Sally





Sally watched the procession of the graduates with mingled awe and joy. If only God would let her graduate some day and go out into definite service for Him. Sally hungered to tell the gospel to those who had never heard about Jesus Christ. After the procession there were prayers, testimonies, and songs.

When the service was over, Sally slipped away. She wished to preserve every impression of this service on her heart. She went out into the cool night air. She walked and walked--she had no thought of destination--all she wanted to do was to be alone with God. She wanted to tell Him how happy she was. At last, when she came to a deserted street, which seemed closed in with an extra portion of the night's solitude and benediction, she stopped. She looked up into the sky which was studded with the brilliant constellations that fill the evening skies in June. She thought of her mother up there. She thought of Sammy and Dad back in little Sawyer. They were faithful in their menial tasks, that she might become faithful in work for God.

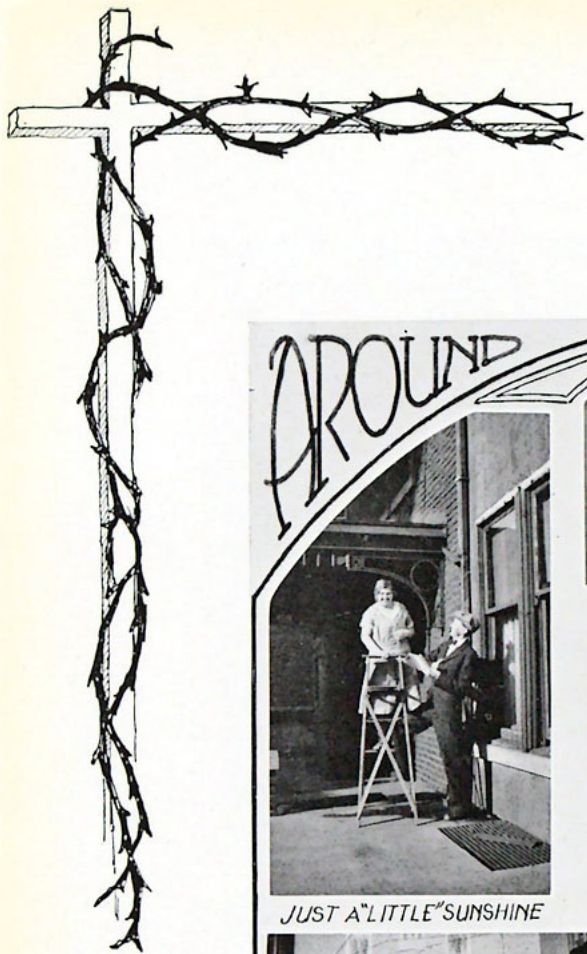
"Father, I thank Thee."

Sally prayed on and on. She had so much to tell the Heavenly Father. The clock struck eleven--a far distant strike. It had struck like that once before when she left home the first time.

As Sally walked slowly back to the dormitory, her heart almost shouted the expression of Dad Murphy:

"Sure, me baing Irish can't be a fool. -Didn't Oi know that? Oi once heard that Riley preach. A bit of Killarney he is--that man of God."

"And Sam was right too," added Sally to herself: "THE BEST SCHOOL IN THE COUNTRY!"



AROUND
THE SCHOOL

JUST A "LITTLE" SUNSHINE

PAY AS YOU ENTER

GRIEVES AND GROANS
(IRVING, HE DON'T CARE)

THE GERMAN PRESS

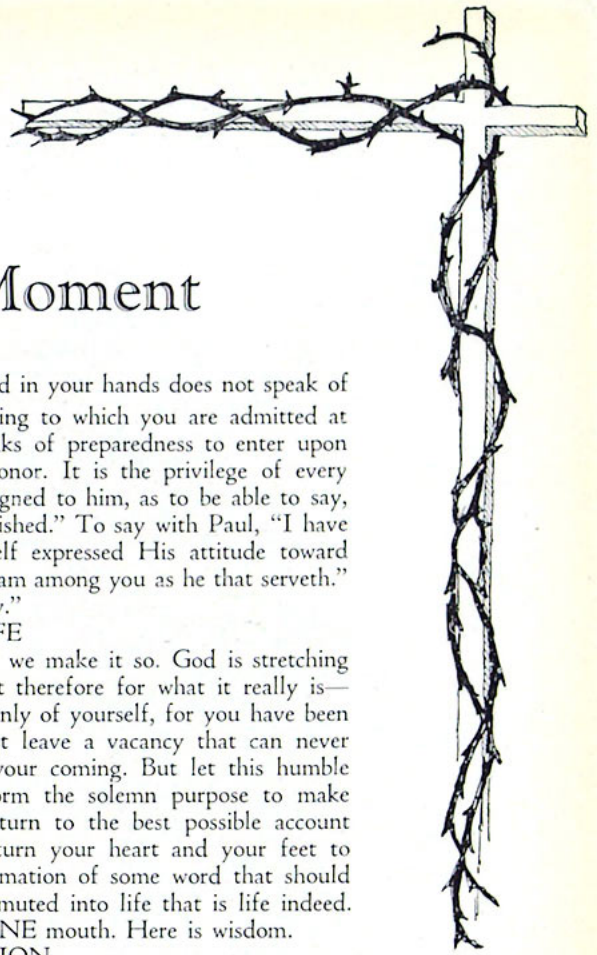
AN ASSET

"OTT" HE BE SO HIGH

GOING ???

"SCRATCHETARIES"

COMING ???



A Momentous Moment

By DR. C. W. FOLEY

THIS is a supreme moment, Seniors. The diploma placed in your hands does not speak of a finished work, but rather defines the honorable standing to which you are admitted at the close of your course of study in Northwestern. It speaks of preparedness to enter upon a life work which we trust you may indeed finish with honor. It is the privilege of every member of the body of Christ to so perform the duties assigned to him, as to be able to say, in his own sphere, even as his Master said in His, "It is finished." To say with Paul, "I have finished my course." Your opportunities, as Christ Himself expressed His attitude toward His opportunities, are the measure of your responsibility. "I am among you as he that serveth." "I must work the works of Him that sent me while it is day."

THE MEANING OF LIFE

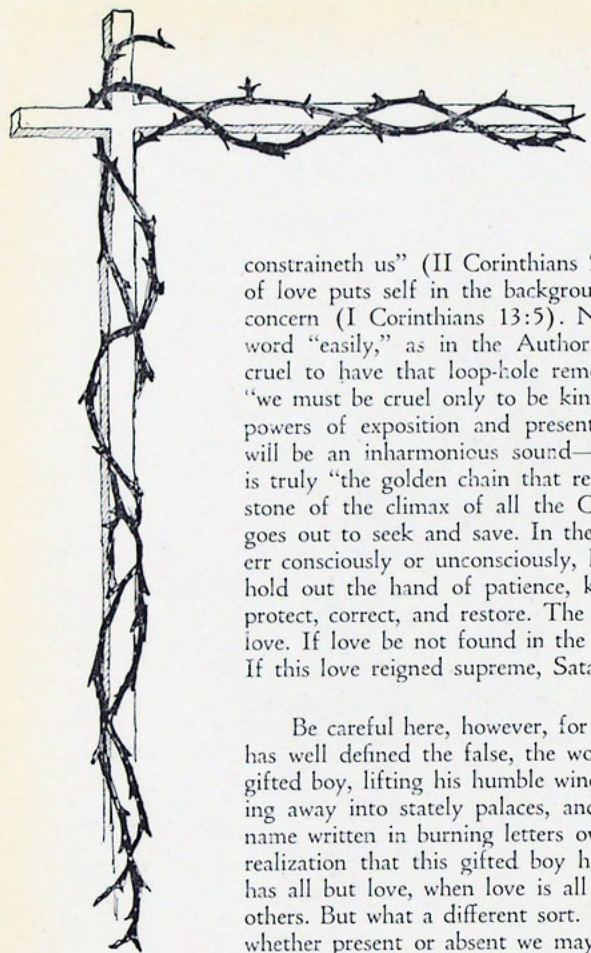
Life is not mean, but grand. It is only mean so far as we make it so. God is stretching it out before you, and it must be worthy of Him. Take it therefore for what it really is—an earnest, vital, essential affair. Think lowly, but never meanly of yourself, for you have been born for the task confronting you, which, if undone, must leave a vacancy that can never be filled. Take life as though the world had waited for your coming. But let this humble you and fill you with godly fear. Every youth should form the solemn purpose to make the most and the best of his God-given powers, and to turn to the best possible account every outward advantage within his reach. Did not this turn your heart and your feet to Northwestern? Every moment of life is a letter in the formation of some word that should bear the burden of thought, which in turn should be transmuted into life that is life indeed. "Be swift to hear, slow to speak." You have TWO ears, ONE mouth. Here is wisdom.

THE ABIDING POSSESSION

This is Character. Even reputation may be ruthlessly snatched from you, for reputation is what people say you are, but Character can never be so taken, for Character is what you ARE. Character will live down misrepresentations, and in due time restore reputation due. Christian Character means nothing less than "Christ in you the hope of glory"—a glory that should shine along the way. "If any man be in Christ he is a new creation. Old things have passed away, and behold (look, see), all things have become new." Character creates confidence in every station of life. It was said of the first Emperor of Russia that his personal character was equivalent to a constitution. What would be the condition of Russia today, in contrast with what it is, if the same had been true of every succeeding Emperor? Character is fundamental. What Jesus was—His Character—made His work availing.

CHOICE STONES IN CHARACTER BUILDING

The worth of a building is determined by the material composing it. The two corner stones of Character are Knowledge and Wisdom. These two are inseparable, but they are not, as some think, identical. Knowledge is what you know, and Wisdom is the proper use of what you know. Man has come to "know good and evil," but man's attitude toward the two will determine his wisdom. "We are not ignorant of Satan's devices," but very unwisely we fall a prey many times. Guard against confusing wit and wisdom. Wit is admired by many, and will attract large audiences, but does not edify. Therefore, it is more to be admired than coveted, because more ornamental than useful. Wit and wisdom are often found in the same person. Let those who have it, endeavor to control it, and those who have it not, lament not its absence, for they can perhaps make better use of the sense they have. Wit will not prove an enemy to wisdom as long as wisdom is in control. "Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding." But there is a wisdom that is "falsely so-called." This wisdom is not from above, but is earthly, resulting in envy, strife, confusion. In contrast with this is that which is from above, which is pure, peaceable, gentle, easy to be entreated, full of mercy. Read the third and fourth chapters of James, and the twelfth and thirteenth chapters of I Corinthians every day, noting carefully that the girdle which binds together all the spiritual gifts is Love, without which all amount to nothing. Do not simply read, but meditate. Paul says, "The love of Christ



constraineth us" (II Corinthians 5:14), and this is the very love spoken of here. This brand of love puts self in the background, and makes the Body of Christ the chief interest and concern (I Corinthians 13:5). Note in this same verse that love "is not provoked." The word "easily," as in the Authorized Version, does not belong there. It may seem rather cruel to have that loop-hole removed, but in the interest of truth and Christian character, "we must be cruel only to be kind." We may have all degrees of knowledge and marvelous powers of exposition and presentation, but unless the love of Christ constraineth us, all will be an inharmonious sound—"sounding brass, or a tinkling (clanging) cymbal." Love is truly "the golden chain that reaches from heaven to earth." It is the foundation and cap stone of the climax of all the Christian graces. In a world of lost sinners it is love that goes out to seek and save. In the Body of Christ should some member mistake or mis-step, err consciously or unconsciously, love may hang its head in sorrow, or even shame, but will hold out the hand of patience, kindness, helpfulness, not seeking to expose, but to cover, protect, correct, and restore. The world's sad condition today is the result of the absence of love. If love be not found in the Body of Christ, where is it to be looked for and expected? If this love reigned supreme, Satan would become a bankrupt for the want of business.

BE AMBITIOUS!

Be careful here, however, for in ambition also we have the false and the true. The poet has well defined the false, the worldly sort, as a glorious cheat, seeking the chamber of the gifted boy, lifting his humble window, and coming in. The boy sees his narrow walls stretching away into stately palaces, and his fevered brain, lusting for worldly eminence, sees his name written in burning letters over all. The writer then declares the culmination to be the realization that this gifted boy has been cheated out of the real essence of life—love. He has all but love, when love is all he needs. Paul was ambitious, and commends ambition to others. But what a different sort. Read II Cor. 5:9 thus: "Wherefore we are ambitious, that whether present or absent we may be well pleasing to Him." Without the constraining love of Christ we cannot be well pleasing to God who is Love. It is possible, as a great preacher or musician, to have one's "name written over all," and yet not be acceptable to Him.

BENEFACTORS OR MALEFACTORS

Everyone is one or the other of these. "No man liveth unto himself." Everyone leaves behind him inexhaustible influences for good or evil. He will be either a blot or a blessing, but a blank he cannot be. This has been true during your sojourn at the Northwestern Bible School, and will be true as you pursue your course in life. "If we walk in the light, as He is in the light, we have fellowship one with another" (I John 1:7). Remember what it means to walk in the light of God. It means to try out every thought ere you indulge it, every word ere you speak it, every act ere you allow it, in the light of God.

OPPORTUNITY

Like other words this one is likely to pass as merely such, but it is brim full of inescapable obligation. Opportunities are truly the offers of God. The vital responsibility of life begins with our first opportunity to hear the Word of Salvation, and having accepted it, it becomes like the wave from a stone thrown into the middle of a pond, ever widening until it reaches the farthest shore. Never wait for great opportunities, for such are small ones full grown. Opportunities are not to be waited for, but created. Wise men create more opportunities than they find. But even created opportunities may go unimproved. And when they are gone, they are gone forever. A neglected opportunity leaves a waste in the life. And while one may repent of what is worse than waste, the waste still remains.

PRAYER

The importance of this exercise cannot be estimated. It is a privilege too little appreciated, and a blessing beyond compare. The ideal Christian life is one of prayer. To habituate one's self to a time and place for prayer is a great necessity. We do well, however, to guard against the possible danger in this connection, namely, that of feeling that our prayer obligation has been fully met. The ideal Christian life, to which we should all aspire, is one saturated, and not merely punctuated, with prayer. "Pray without ceasing" (I Thess. 5:17) is an injunction too lightly esteemed. Live continuously in a spirit congenial to prayer.

Benediction: Heb. 13:20-21.



Around the Park



SLIDING HOME



SILENT WITNESSES



"HOOK"



LAUGHING WATERS



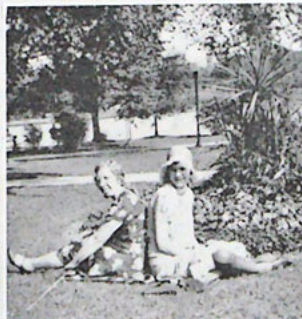
THE PARKS



SNOWBALL



COME PAUL



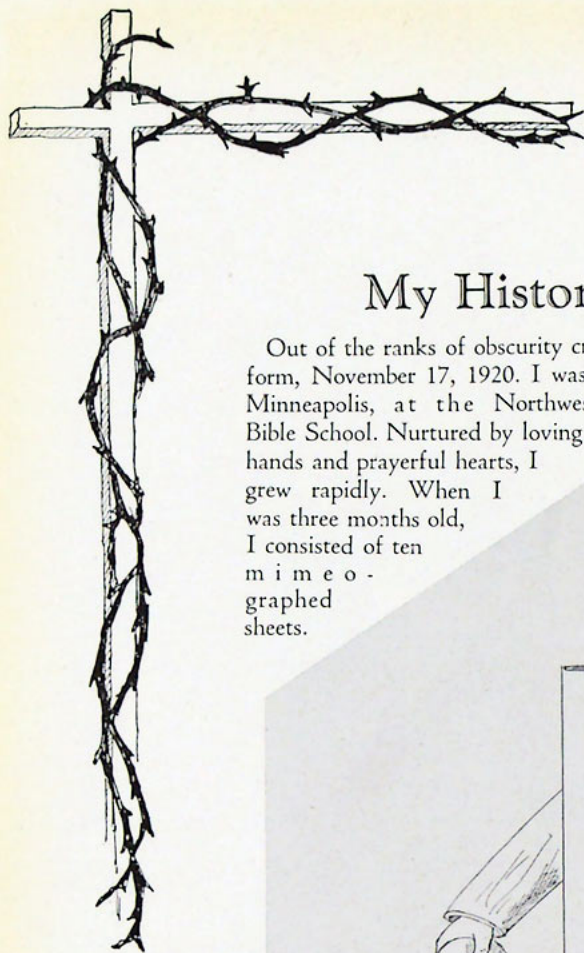
JUST GALS



TWO GREAT BOYS (BEAUX)



JUST PALS

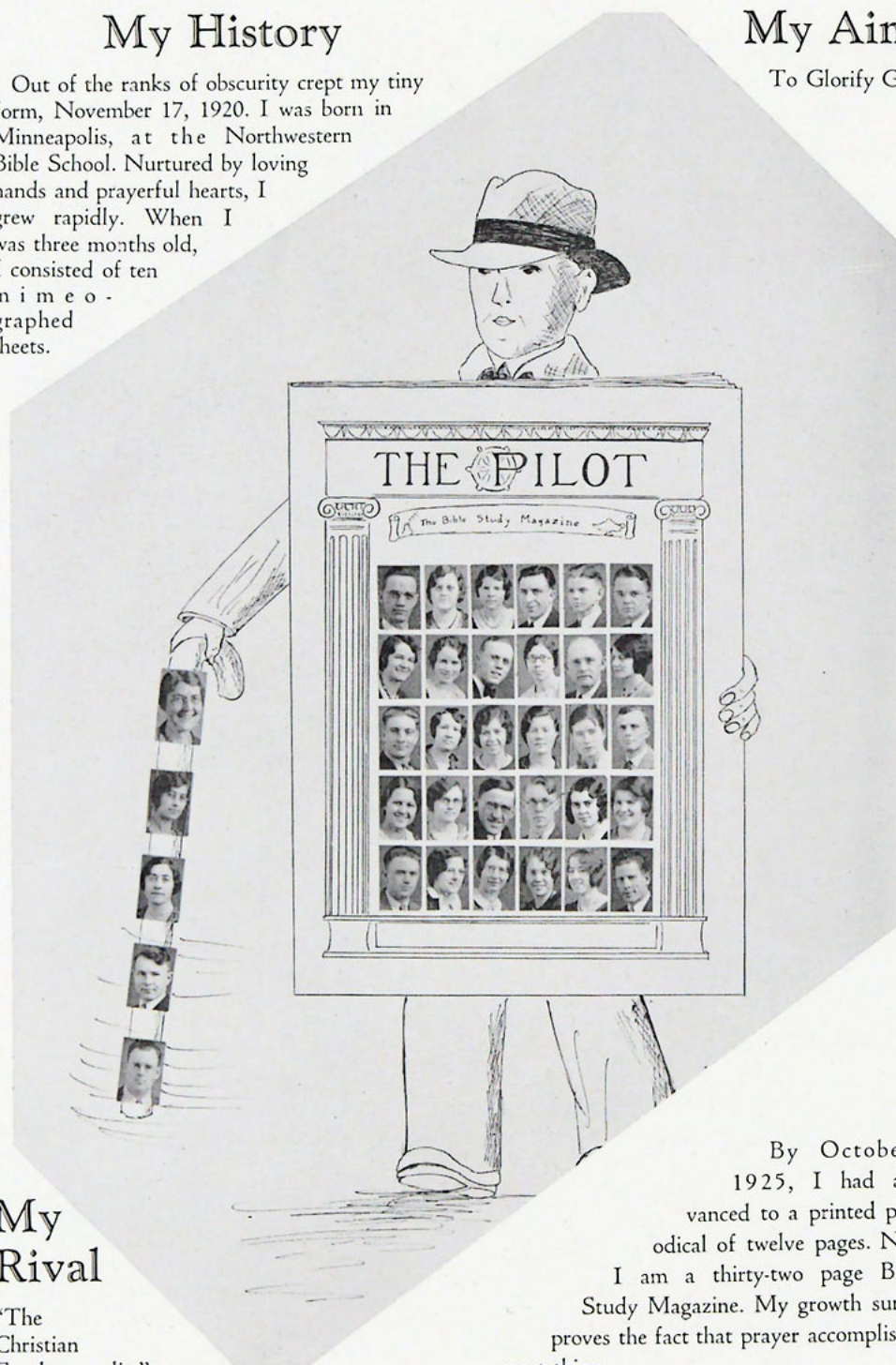


My History

Out of the ranks of obscurity crept my tiny form, November 17, 1920. I was born in Minneapolis, at the Northwestern Bible School. Nurtured by loving hands and prayerful hearts, I grew rapidly. When I was three months old, I consisted of ten mimeographed sheets.

My Aim

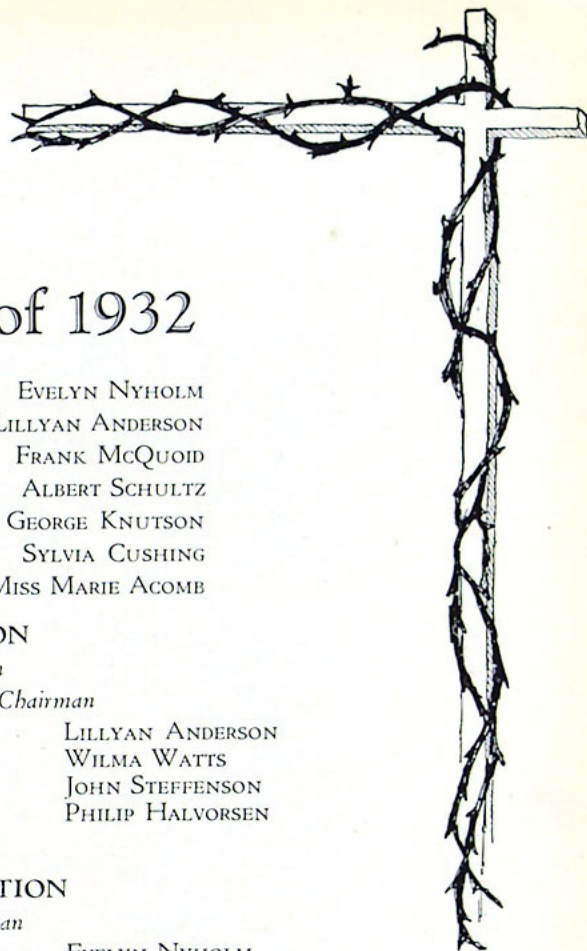
To Glorify God



My Rival

"The Christian Fundamentalist"

By October, 1925, I had advanced to a printed periodical of twelve pages. Now I am a thirty-two page Bible Study Magazine. My growth surely proves the fact that prayer accomplishes great things.



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Associate Business Manager	- - - - -	ALBERT SCHULTZ
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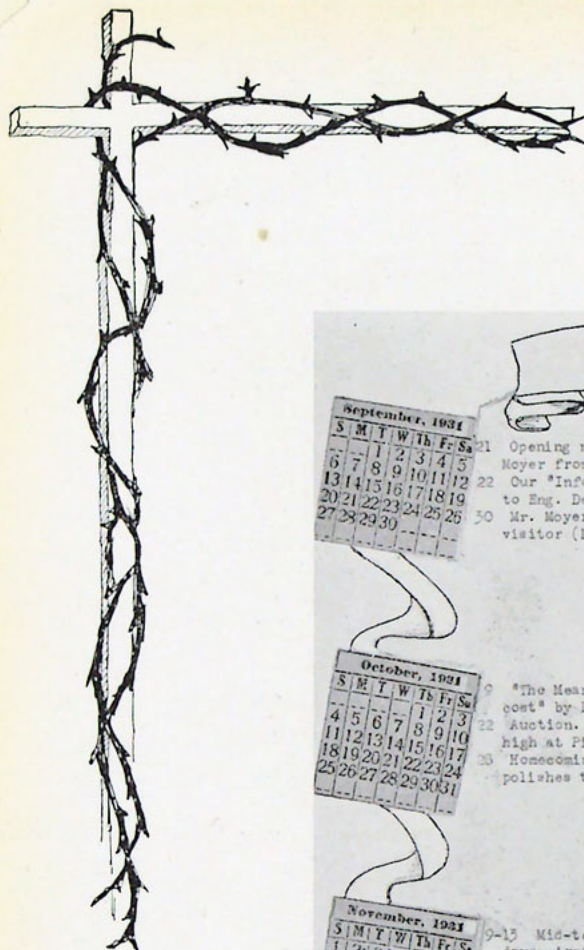
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DORIS GUSTAFSON	VIRGIL DENNIS
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EXCERPTS FROM A -STUDENTS DIARY-

September, 1931						
S	M	T	W	Th	Fr	Sa
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6	7	8	9	10	11	12
13	14	15	16	17	18	19
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27	28	29	30			

21 Opening message by Mr. Moyer from John 14:6.
22 Our "Information" takes to Eng. Dept. (Mrs. Vigen).
30 Mr. Moyer announces rare visitor (Dr. Riley).

1 Second Semester opens. New recruits enrolled.
5-7 Analysis Roll Calls: 1, 2, 3, 5, 7, 9... Everybody gone flue!
29 Girls advance! Boys retreat!

February, 1932						
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October, 1931						
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9 "The Meaning of Pentecost" by Dr. Gaebelein.
22 Auction. Bidding runs high at Pilot Sale.
23 Homecoming. Dr. Ironside polishes the "aluminum".

1 Seniors rally forces. Ammunition needed for Scroll.
15 Mid-term Exams. Guesses checked in red.
19-28 "Vacation days are here again. Tra la, tra la, tra la!"

March, 1932						
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November, 1931						
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29	30					

9-15 Mid-terms. Strenuous days. Armistice declared.
15 "Well is it" - Psalm 1 by Joseph Flacka.
26-27 Thanksgiving Vacation. "It is a good thing to give thanks unto the Lord!"

21 Completion of Scroll. Seniors and Miss Accomb get an all night sleep.
29 Senior Breakfast. "Oh, it's nice to get up in the morning."

April, 1932						
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December, 1931						
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7-18 Mr. Hamontree's systematic breathing tried.
18-Jan. 4 Vacation.
20 South 11th Street enjoys quiet spell.
22 Frank McQuoid entertains Senior leftovers.

13 Freshmen and Juniors honor Veterans. Scroll Presentation.
20 Senior Day. Released for 24 hours freedom.
27 School picnic. Faculty compete at "crochet" and golf.
29 Baccalaureate address carefully heeded.

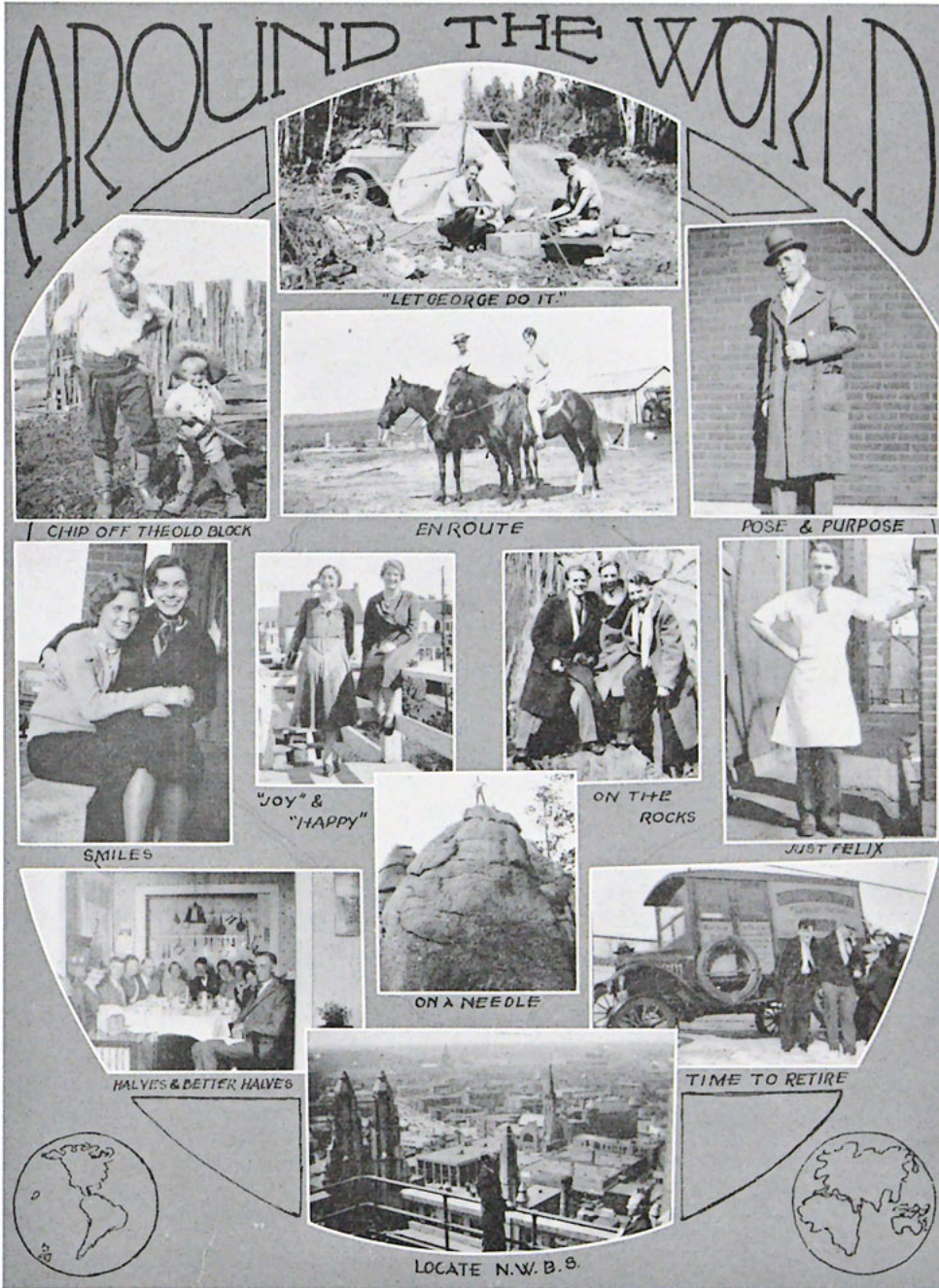
May, 1932						
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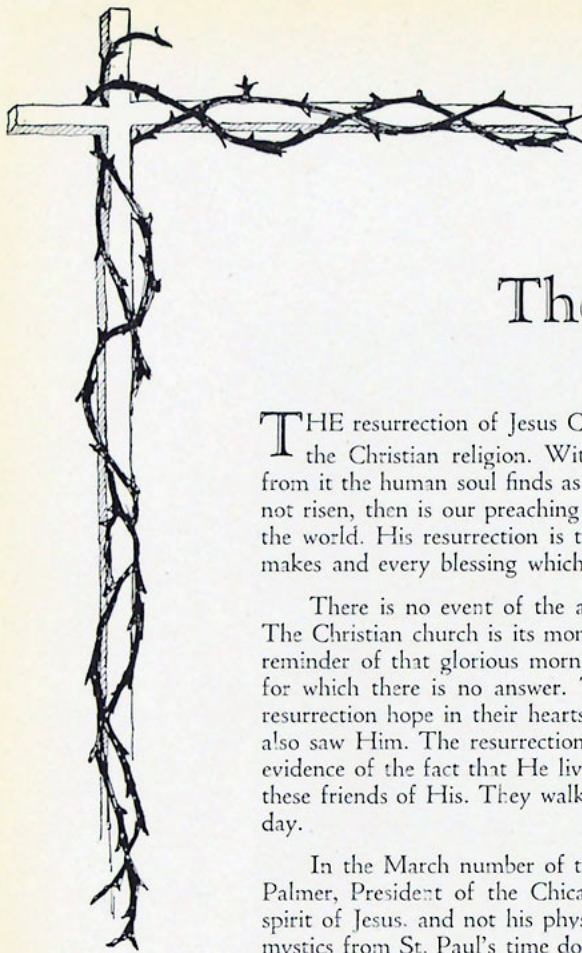
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4 Purloughs over. The infantry returns.
15 Conjugation of verbs: Miss Accomb, Active Voice. Mr. Moyer, Passive Voice.
25-29 Final exams. "I knew it but I couldn't recall it!"

May 31-3 Final Exams. Silver threads among the gold.
3 Commencement! Over the top to the front lines!

June, 1932						
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The Resurrection

By EVALYN CAMP

THE resurrection of Jesus Christ is the most stupendous fact of history. It is the center of the Christian religion. Without it the gospel is not the good news of salvation. Apart from it the human soul finds as sure a hope in the Christless faiths of the earth. "If Christ be not risen, then is our preaching vain, and your faith is also vain." A dead Christ cannot save the world. His resurrection is the sign and seal of the genuineness of every claim which He makes and every blessing which He offers.

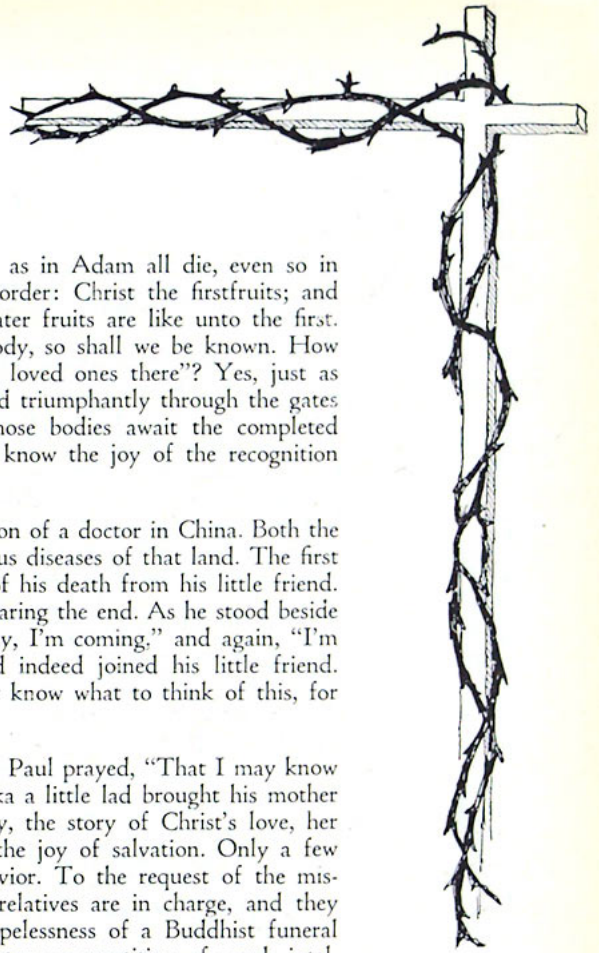
There is no event of the ages of which there is surer proof. The Scriptures proclaim it. The Christian church is its monument. The keeping of the first day of the week is a constant reminder of that glorious morn. The disappearance of the body of our Lord is an argument for which there is no answer. The miraculous change in the defeated disciples who had no resurrection hope in their hearts testifies to the presence of the living Lord. The five hundred also saw Him. The resurrection lives of multitudes of His followers today present a glorious evidence of the fact that He lives. And it was not merely His spiritual presence which blessed these friends of His. They walked and talked with the One who was the Friend of the former day.

In the March number of the "International Journal of Religious Education," Albert W. Palmer, President of the Chicago Theological Seminary, writes: "Please note that it is the spirit of Jesus, and not his physical body which is central in the resurrection faith of all great mystics from St. Paul's time down to ours. Just what happened to the body of Jesus is apparently an insoluble mystery. Certainly it was not restored to the normal, every-day routine of life as was that of Jairus' daughter or Lazarus. It never reappeared to Pilate or Caiaphas or the multitude who crucified Him. For them He was dead—disposed of—finished.

"But to those who loved Him, Jesus did come back as a radiant and stimulating presence in the unexpected ways suggested by these hauntingly beautiful resurrection narratives. Out of these experiences was born the conviction that Jesus was not dead but was alive forevermore, and in the light of that conviction his followers went forth to give their lives to obey Him and to carry His gospel to the world. . . . In their eastern faith He still walked beside them on the Emmaus road, called to them in their fishing boats beside the sea, and added the spiritual glow of his blessing as they gathered around the table in the upper room."

Do not be deceived by the subtle language of present-day teaching concerning the resurrection. Truly His body was not restored to "normal every-day routine as was that of Jairus' daughter, or Lazarus," for it was a resurrection body of "flesh and bones," not "flesh and blood." It was unhindered by physical barriers and moved at the command of its Lord. But if words mean anything, it was a body which could be seen and touched. If Christ's presence were purely "spiritual," how was it that Mary Magdalene thought that He was the gardener? Why should Christ say to the frightened ten who thought that they had seen a spirit, "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." How could He say to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing. . . . Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed"?

What significance has the resurrection for the Christians? Dr. Dale, that great preacher of Birmingham, bore testimony that it was the breaking in upon him of the irresistible logic of the reflection, "Christ lives," that transformed his message. What will it do for you? It



promises us a like resurrection. He is the "firstfruits." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; and afterward they that are Christ's at His coming." And the later fruits are like unto the first. As Christ was known and recognized in His resurrection body, so shall we be known. How many times have we heard the question, "Shall I know my loved ones there"? Yes, just as certainly as the disciples knew their Lord after He had passed triumphantly through the gates of death. Even those who are now with the Lord and whose bodies await the completed redemption that shall be theirs at His coming—even those know the joy of the recognition of loved ones.

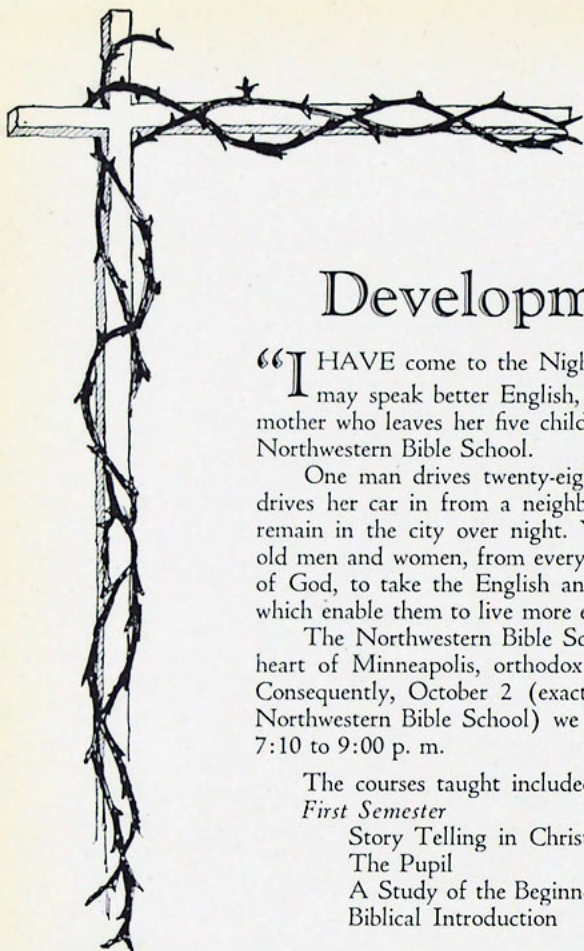
Mrs. Goforth tells the sweet story of the eight-year-old son of a doctor in China. Both the lad and his chum were stricken with one of the many infectious diseases of that land. The first to die was the chum. Every care was taken to keep the fact of his death from his little friend. Two days passed when the doctor saw that his boy too was nearing the end. As he stood beside the dying child, he was startled to hear him say, "Wait, Billy, I'm coming," and again, "I'm coming, Billy, I'm coming." In a short time the child had indeed joined his little friend. Speaking of it, a would-be skeptic exclaimed, "Well, I don't know what to think of this, for children and dying people would hardly utter what is false."

Christ's victory means power in the lives of His children. Paul prayed, "That I may know Him and the power of His resurrection." One night in Osaka a little lad brought his mother to the evening service. Having heard, at the lips of her boy, the story of Christ's love, her heart responded to the call of the preacher and she found the joy of salvation. Only a few months passed when she was summoned to be with her Savior. To the request of the missionary for a Christian funeral the husband replied, "The relatives are in charge, and they would not understand; it cannot be done." (The bleak hopelessness of a Buddhist funeral cannot be described. Over and over the priests chant a monotonous repetition of words intelligible only to an advanced scholar of the classics. And why should anyone care to understand? There is not one intimation of hope for the future. The sorrowing friends, one at a time, drop a little incense on the flame which burns before the casket and then go together to the drearier burying or burning ground.) When this ordeal was over, the young husband asked the missionary if she would consent to conduct a Christian funeral. The relatives who had come from distant parts of the empire waited until the next day that they might witness the Christian service. After the songs of triumph had been sung, the words of Scripture read, and the comforting message of the preacher given, the husband asked the privilege of speaking. Facing his relatives, neighbors, and business associates, he said, "I have never been inside a Christian church until this day; I have never read a word of the Bible; I have never heard a sermon, but I have seen Jesus Christ. I have seen Him in the face of my wife."

This is what we mean: the living Christ revealed in those who love Him. Today there may be seen in the face of that husband also, the same Christ who so transfigured her. The children are all in the fold and the young lad who first brought his mother is in school preparing to become a minister of the gospel.

Shall we not, ambassadors of the risen Son of God, joyously proclaim the resurrection message! It is the good news of the One who has conquered death, the last enemy of the soul. It offers the only Savior from sin; it assures victory for the present and is a pledge of eternal triumph.

Paul's song of exultation is ours: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."



Development of Night School

"I HAVE come to the Night School that I may know more about the Bible, and that I may speak better English, for I don't want my children to be ashamed of me," said a mother who leaves her five children two evenings a week to study in the night classes of the Northwestern Bible School.

One man drives twenty-eight miles each night to attend the classes, and a young lady drives her car in from a neighboring town, a distance which makes it necessary for her to remain in the city over night. Yes, young men and women, middle-aged men and women, old men and women, from every walk in life, give up two evenings a week to study the Word of God, to take the English and Public Speaking, Homiletics, Polemics, and other subjects which enable them to live more effectively their Christian lives.

The Northwestern Bible School Evening Classes grew out of a desire to implant at the heart of Minneapolis, orthodox courses to supplant the modernistic programs in existence. Consequently, October 2 (exactly to the day, the 26th anniversary of the founding of the Northwestern Bible School) we started the Teacher Training courses one night a week from 7:10 to 9:00 p. m.

The courses taught included:

First Semester

Story Telling in Christian Education
The Pupil
A Study of the Beginner Child
Biblical Introduction

Second Semester

A Study of the Primary Child
The Teacher
Beginners' Materials and Methods
Soul Winning
Doctrine
International Sunday School Lessons

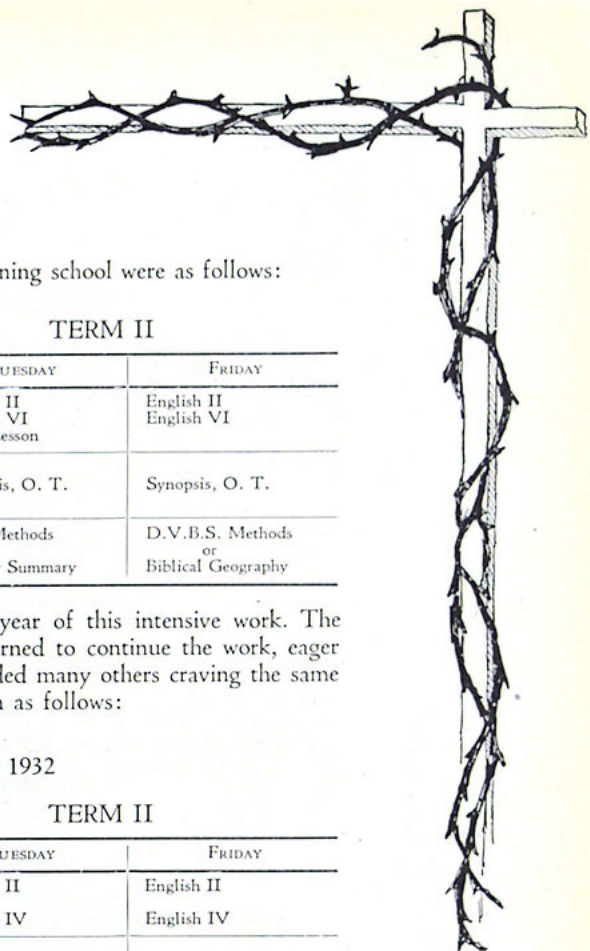
The Calendar for the year 1928 read as follows: "The registration fee of \$1.00 per semester will be required. Three years will be required to complete the work. Upon completion of the course a certificate of graduation from the Teacher Training Department will be issued by the school."

After two years we found the Bible classes growing in number and enthusiasm and a diminishing interest manifested in the Teacher Training and Pedagogical classes. The appeal from the students themselves for more concentrated study on the Word of God made us feel the time was ripe for a change in the scope and plan of our evening work.

In the fall of 1930, the Northwestern Bible School undertook a real night school, two nights a week, classes from 6:30 to 9:30. We quote from the information folder of that year: "Beginning with the fall term, September 29, 1930, the Northwestern Bible School will conduct an Evening Bible School. The entire course will cover four years, at the end of which time a diploma will be awarded. We believe there are large numbers of men and women to whom this evening school will be an answer to prayer. Many are hungry for a better understanding of God's Word, but, because of other duties, cannot attend a day school. The splendid response to the evening classes of the past two years, and the testimony of many desiring further study, prompt us to feel that this new departure, with a full course of study, will have a large attendance.

"This step marks a very definite forward movement for the school, and, we believe, is a mark of God's approval, and of His constant care for those who proclaim His Word."

Our hopes were more than gratified by the enthusiastic reception of this larger venture by a greatly increased enrollment, 170 students. It now became a four-year intensive course in Bible study and related subjects. Not only was the course of study greatly enlarged, but time spent in classes increased. The first year of this new plan began September 29, 1930, and closed May 15, 1931. The registration fee for the complete course, three hours on Tuesday and Friday, was \$5.00 per semester, and \$1.50 for each individual hour in irregular programs.



Subjects for the first year of this four-year intensive Evening school were as follows:

TERM I			TERM II		
	TUESDAY	FRIDAY		TUESDAY	FRIDAY
6:30 to 7:30	English I English V S. S. Lessons	English I English V	6:30 to 7:30	English II English VI S. S. Lesson	English II English VI
7:30 to 8:30	Synopsis, O. T.	Synopsis, O. T.	7:30 to 8:30	Synopsis, O. T.	Synopsis, O. T.
8:30 to 9:30	Personal Work	Homiletics	8:30 to 9:30	S. S. Methods or Chapter Summary	D.V.B.S. Methods or Biblical Geography

This past year, 1931-32, we entered upon the second year of this intensive work. The majority of the students who began the course with us, returned to continue the work, eager for further knowledge of the Word. To them have been added many others craving the same knowledge. The course of study for the second year has been as follows:

September 29, 1931 — May 13, 1932

TERM I			TERM II		
	TUESDAY	FRIDAY		TUESDAY	FRIDAY
6:30 to 7:30	English I English III	English I English III	6:30 to 7:30	English II English IV	English II English IV
7:30 to 8:30	Synopsis, N. T.	Synopsis, N. T.	7:30 to 8:30	Synopsis, N. T.	Synopsis, N. T.
8:30 to 9:30	Missions	Public Speaking	8:30 to 9:30	Polemics	Evangelism

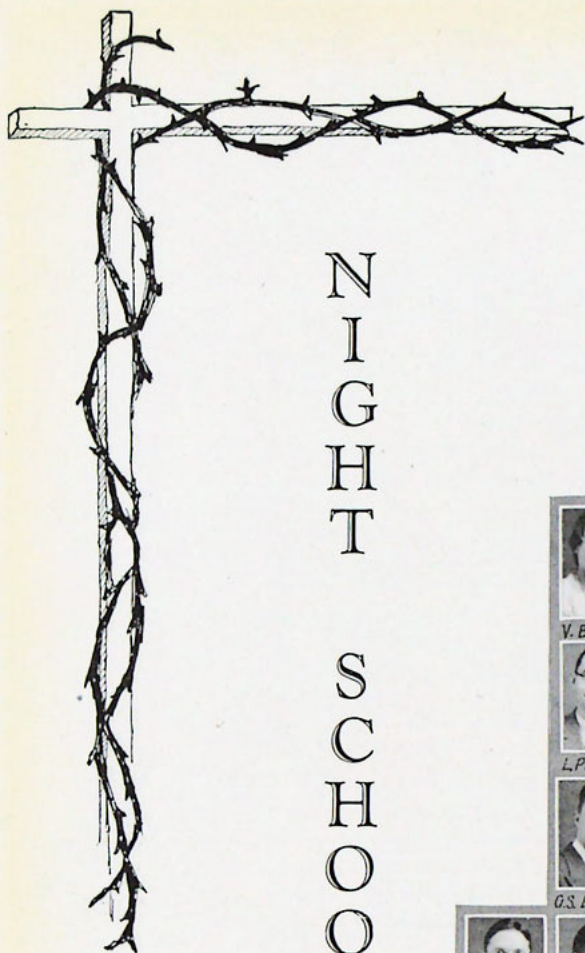
For those interested in the schedule of classes for the third year, beginning October 4, 1932, we publish the following:

NIGHT SCHOOL 1932-1933

TERM I			TERM II		
	TUESDAY	FRIDAY		TUESDAY	FRIDAY
6:30 to 7:30	English I English III English V	English I English III English V	6:30 to 7:30	English II English IV English VI	English II English IV English VI
7:30 to 8:30	Preparatory Bible	Preparatory Bible	7:30 to 8:30	Preparatory Bible	Preparatory Bible
8:30 to 9:30	Analysis, O. T.	Analysis, O. T.	8:30 to 9:30	Analysis, O. T.	Analysis, O. T.

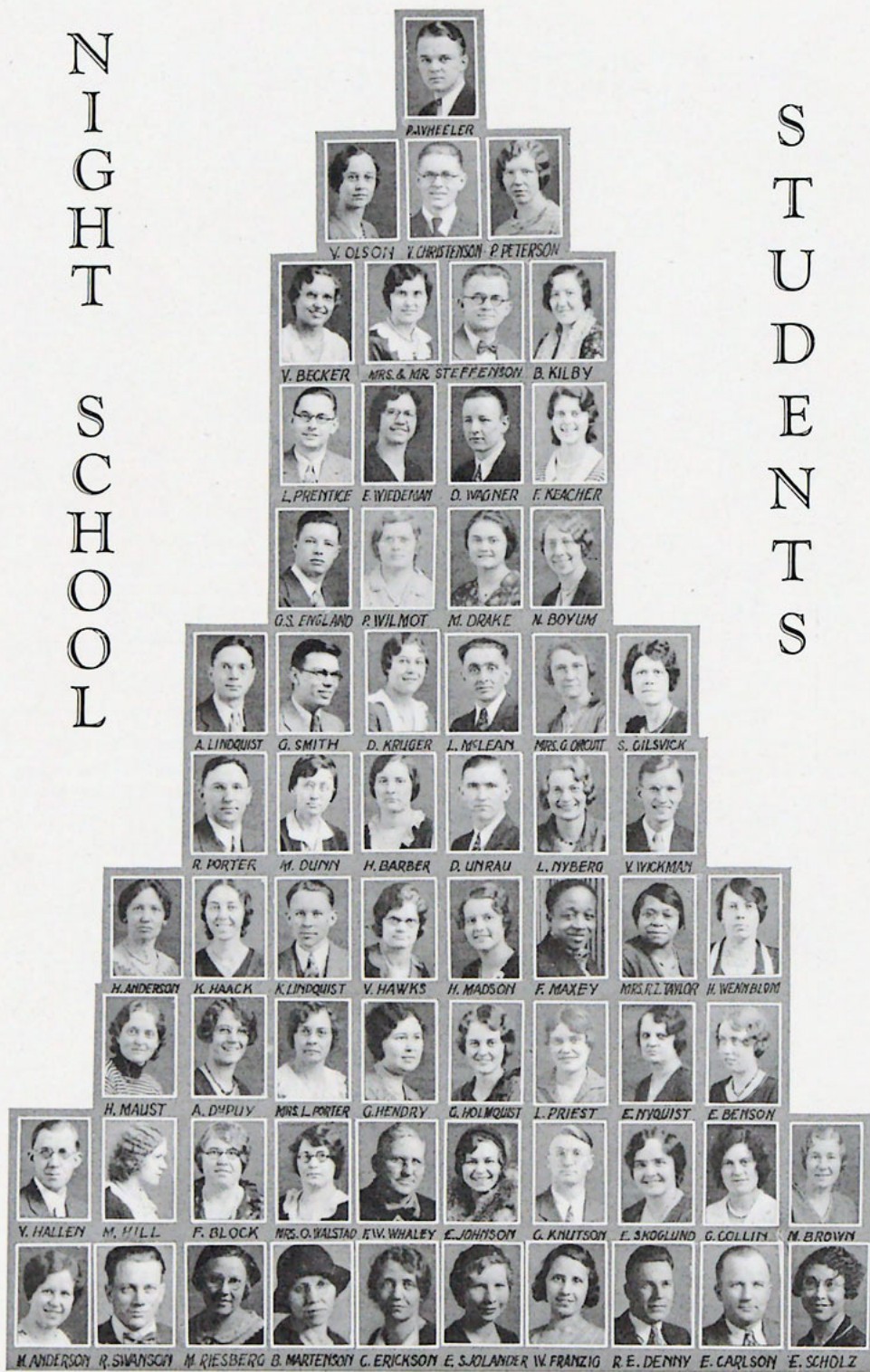
We feel our beginnings are but an earnest of what God has in store for us. Daniel Webster said, "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee."

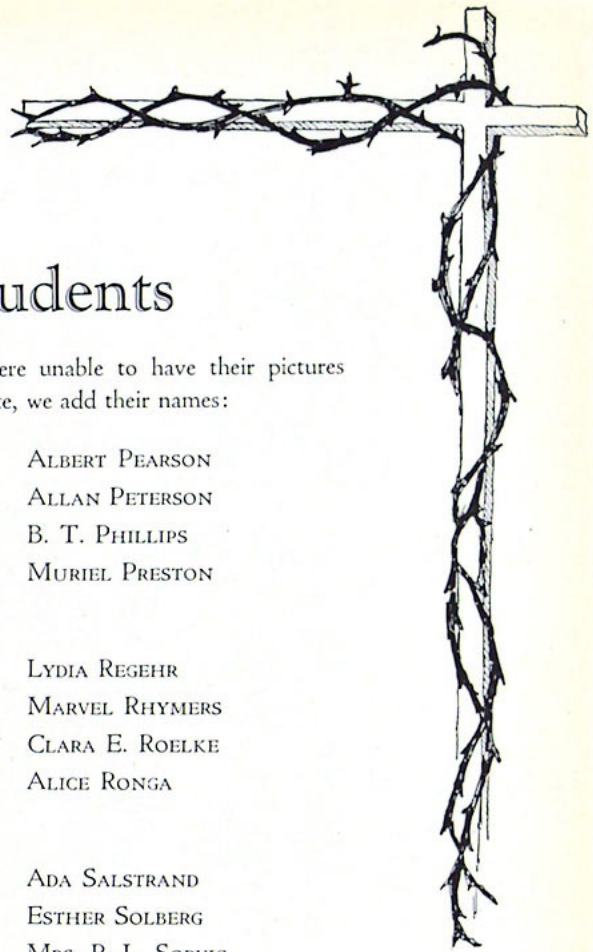
And with Robert Dick Wilson we add: "I would rather have my child know the Bible than to have all the knowledge which he could get from all the scientific books and encyclopedias in existence, and not know the Bible."



NIGHT SCHOOL

STUDENTS





Night School Students

Some members of our Night School student body were unable to have their pictures taken. In order that our SCROLL information may be complete, we add their names:

M. ALISON BEIDLER
HERBERT BERGMAN
A. E. BONSTROM
RUTH BRASK
MRS. J. BUDISH

BERNICE CALISTER
RUBY CLOVER
INEZ COTTINGHAM
MRS. KATHRYN CRAVENS
RUBY CRAWFORD
MADELINE CHRIST

MRS. CORBIN DAVIS
MRS. W. W. DAY
EMILY DONALLY
LILLIAN DOWLEY

H. P. ECKERT
MARY ELFTMAN
MARGARET ERICKSON

AUDREY FIX
FRANCES FREDRICKSON

ROY HALLDEEN
FERN HARMON
EDNA MAE HAUTER
HERBERT HAZZARD
ALICE HINSHAW

MRS. J. T. ISAACSON

AUDREY JOHNSON
ELEANOR JOHNSON
ETHEL JOHNSON
SARAH JOHNSON
WALLACE JOHNSON
HARRIET JOHNSTON
VERNA JOHNSTON
PEARL JOHNSTONE
ANTON JORGENSEN

EARL KELSEY
KATHARINE KIRBY
MARION KIRBY
GUNNAR KLING

MYRON LAGRANGE
VIOLET E. LARSON
DOROTHY LEHMANN
ELLA LOWE
MRS. LUNDBERG
ESTHER LUNDMARK

LOREN MCBAIN
DOROTHY MABIE
ERNEST MARTIN
MARJORY MAXSON

RALPH NELSON
JENNY NEWSTROM
WILBUR J. NYHOLM

GLADYS OCKERMAN
WILLIAM OGLETON
MAYNARD OLSON

ALBERT PEARSON
ALLAN PETERSON
B. T. PHILLIPS
MURIEL PRESTON

LYDIA REGEHR
MARVEL RHYMERS
CLARA E. ROELKE
ALICE RONGA

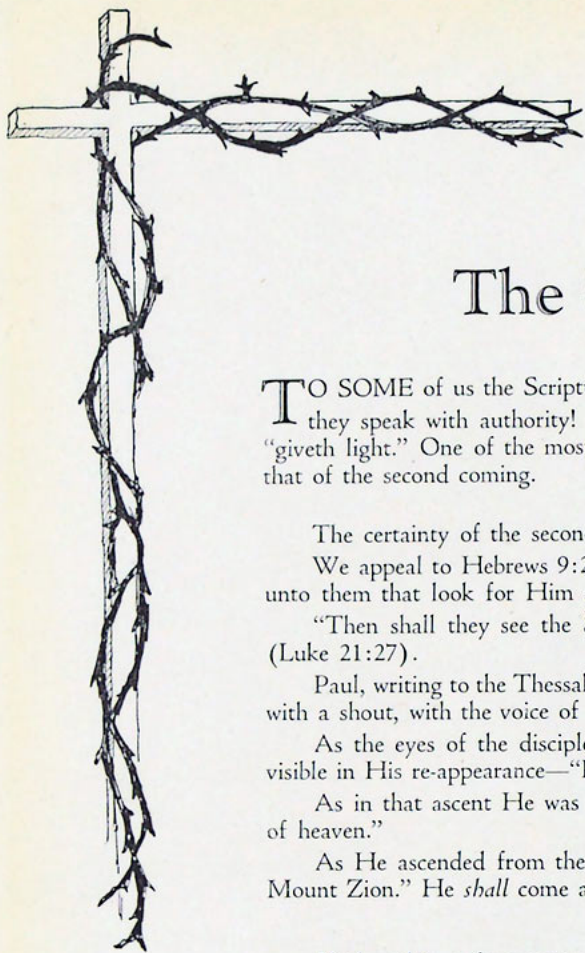
ADA SALSTRAND
ESTHER SOLBERG
MRS. R. L. SORVIG
BILLY SOUTH

RUTH THATCHER
MRS. HARRIET THOMPSON
STACIA THULIN
MARIE TORWICK

H. E. VROUGHT

GENEVIEVE WALLIN
CLARA WALSTAD
NELLIE WALSTAD
C. W. WALSTROM
MARGARET WESTON
IRENE WILLIAMS

FRIEDA ZINN



The Second Coming

By W. B. RILEY

TO SOME of us the Scriptures are the inspired word of God, infallible and inerrant, and they speak with authority! In them we find the settlement of controversy; their entrance "giveth light." One of the most loved doctrines on which the Word speaks authoritatively is that of the second coming.

IT IS CERTAIN

The certainty of the second coming of Christ is forever settled by the sacred Scriptures.

We appeal to Hebrews 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

"Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

Paul, writing to the Thessalonians, said: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16).

As the eyes of the disciples looked on Him in the act of ascent, so again shall He be visible in His re-appearance—"Every eye shall behold Him."

As in that ascent He was caught up in a cloud, so again shall He "come in the clouds of heaven."

As He ascended from the mountain top, so in His descent "His feet shall stand upon Mount Zion." He *shall* come again without sin unto salvation!

IT IS PERSONAL

If the plain references to the return of the Lord do not involve a personal coming, language has lost its meaning. For the comfort of His disciples, sorrowing over His approaching departure, He said, "If I go and prepare a place for you, I will come again." In the same discourse He said, "I will not leave you desolate: I will come unto you." . . . This Jesus, Who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (Acts 1:11).

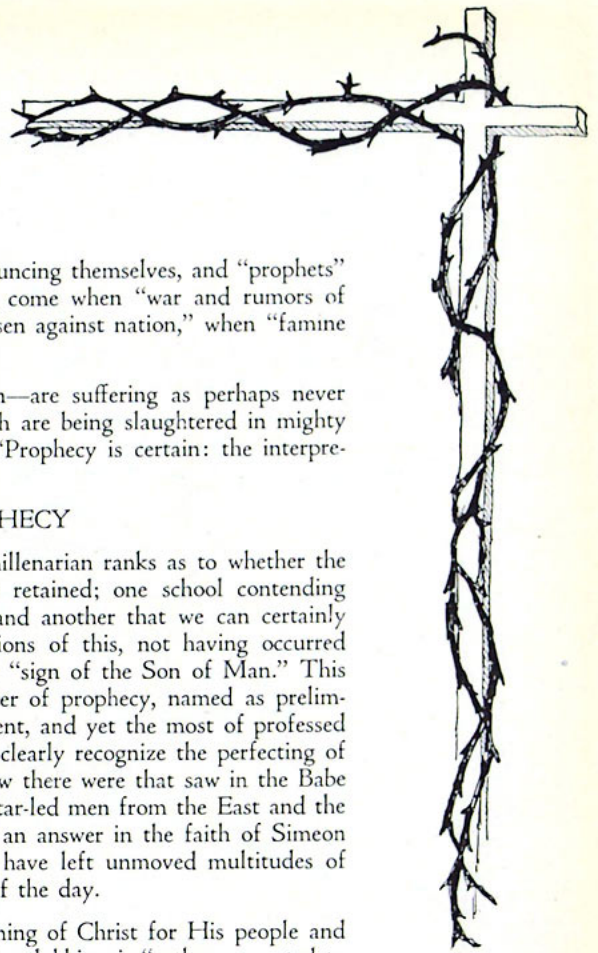
There is not a hint in Scripture that the second coming is ever to be identified with death—which the Bible denominates an "enemy" to be eventually "destroyed" (I Cor. 15:26). This attempt is, as Ottman suggests, a shift, by which some have sought to blunt the keen edge of Scripture. That Christ is representatively present in the world by the Spirit, no man disputes; but that there is another coming "for which we look," a revelation of His presence, which "every eye shall see" is the contention of the Book.

IT IS IMMINENT

"Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." But, "Be ye ready; for in an hour that ye think not, the Son of Man cometh." It is little wonder that Paul—perfectly familiar with his Lord's speech—should have written to Titus, concerning the grace of God, which had appeared, bringing salvation to all, "instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" (Titus 2:12, 13).

The wisdom of making this great event imminent, and the date of it indefinite, exists in the fact that the disciples were to be so living in the hope of it, that they would not be surprised if it occurred, while not so confidently dating it as to suffer disappointment in its delay.

The days have come when "disobedience to parents" marks the approaching end. The days have come when "irreverence for sacred things" is as current as the printed page. The days have come when "the love of many grows cold" because of the lustful atmosphere in which



men live. The days have come when false "christs" are announcing themselves, and "prophets" of a bloodless gospel have been multiplied. The days have come when "war and rumors of war" fill the world; the hour has struck when "nation has risen against nation," when "famine and pestilence" are the fears of all men.

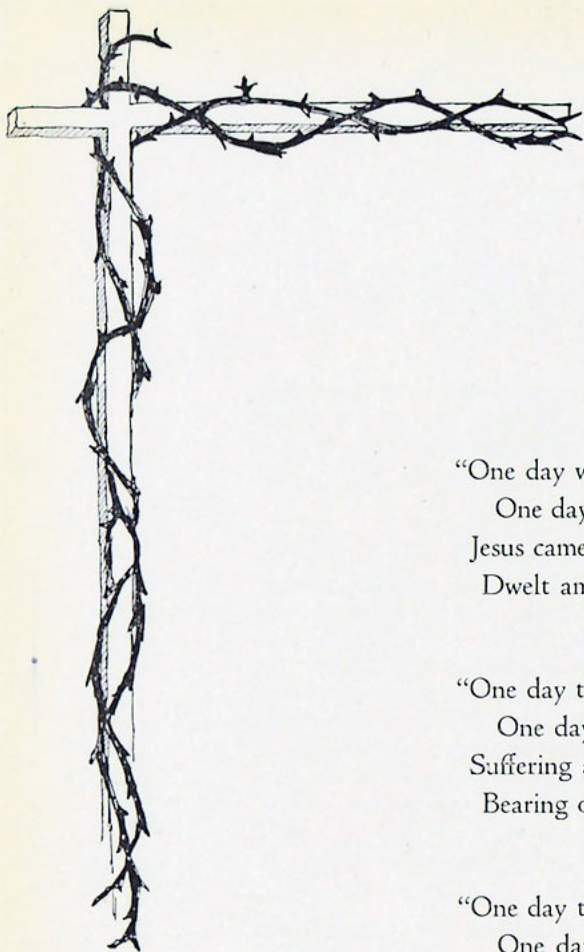
The days have come when the Jews—Christ's brethren—are suffering as perhaps never before in their history; and when the Christians of the earth are being slaughtered in mighty numbers. History is running into the mould of prophecy. "Prophecy is certain: the interpretation thereof is sure!"

IT ACCORDS WITH PROPHECY

For some time there has been a discussion in the pre-millenarian ranks as to whether the "any moment" theory of the second appearance could be retained; one school contending that that is a necessity of the interpretation of Scripture, and another that we can certainly recognize the fulfillment of prophecy, and that some portions of this, not having occurred already, must come to pass before we see in the heavens the "sign of the Son of Man." This problem finds its solution in the very fact that the last letter of prophecy, named as preliminary to the Lord's appearance, may have its perfect fulfillment, and yet the most of professed Christian men fail so to mark the movements of time as to clearly recognize the perfecting of the divine plan. When Jesus appeared the first time, how few there were that saw in the Babe of Bethlehem the completion of prophecy! The visit of the star-led men from the East and the inquiry of the song-surprised shepherds seem to have found an answer in the faith of Simeon and Anna and in the fears of the criminal Herod, but to have left unmoved multitudes of men that were supposed to be the great Scripture students of the day.

Again, the certainty of a lapse of time between the coming of Christ for His people and His coming to the earth with them, cannot be disposed of by dubbing it "a theory created to meet a difficulty of the premillenarian view." Christ comes for His saints (I Thess. 4:16, 17, and II Thess. 3:13) to take His throne and "judge the world in righteousness"; and, to this period the Tribulation seems unquestionably assigned. The conversion of the Jew is at its close, and the "wars and rumors of wars, earthquakes, convulsions of nature," etc., both naturally and Scripturally belong to the same time!

Let the Word of the Lord Jesus instruct us, "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:18). Dr. Arthur Pierson tells us that in 1882, when the transit of Venus was occurring, some German scientists, at Aiken, S. C., had drawn an elliptical circle upon a great stone, from which they made their observations. Later, they presented a request to the city that this stone might remain undisturbed until one hundred and twenty years had passed and another transit of Venus had occurred, at which times the then-living scientists might make their observations and compare them with the work of 1884. Pierson reminds us that 120 years is a long time; every throne will have been emptied of occupant after occupant, and the map of the world will have been made over; for aught we know the march of the millenium may have begun, but prompt to the day, the hour, the minute transit of Venus will be on. Such is the accuracy of science! But again and again the even greater accuracy of prophecy has been put past dispute. Read Zechariah's description of the first appearance of Jesus in His triumphal entry into Jerusalem, "Riding upon an ass, even upon a colt the foal of an ass," and remember this, that over seven hundred years intervened between the declaration and the deed. Generation after generation had passed; almost countless kings had been born to the various thrones of the earth; the little sentence, for the most part, was forgotten by even Bible students; and yet, in perfect accord with the Word of God, it came to pass. So it will be again when "His feet shall stand upon Mount Zion," and "His law shall come forth from Jerusalem," and His sceptre shall extend "from sea to sea and from the river unto the ends of the earth," for the mouth of the Lord hath spoken it."



One Day

"One day when heaven was filled with his praises,
One day when sin was as black as could be,
Jesus came forth to be born of a virgin,
Dwelt amongst men,

MY EXAMPLE IS HE.

"One day they led Him up Calvary's mountain,
One day they nailed Him to die on the tree,
Suffering anguish, despised and rejected:
Bearing our sins,

MY REDEEMER IS HE.

"One day they left Him alone in the garden,
One day He rested, from suffering free,
Angels came down, o'er His tomb to keep vigil;
Hope of the hopeless,

MY SAVIOUR IS HE.

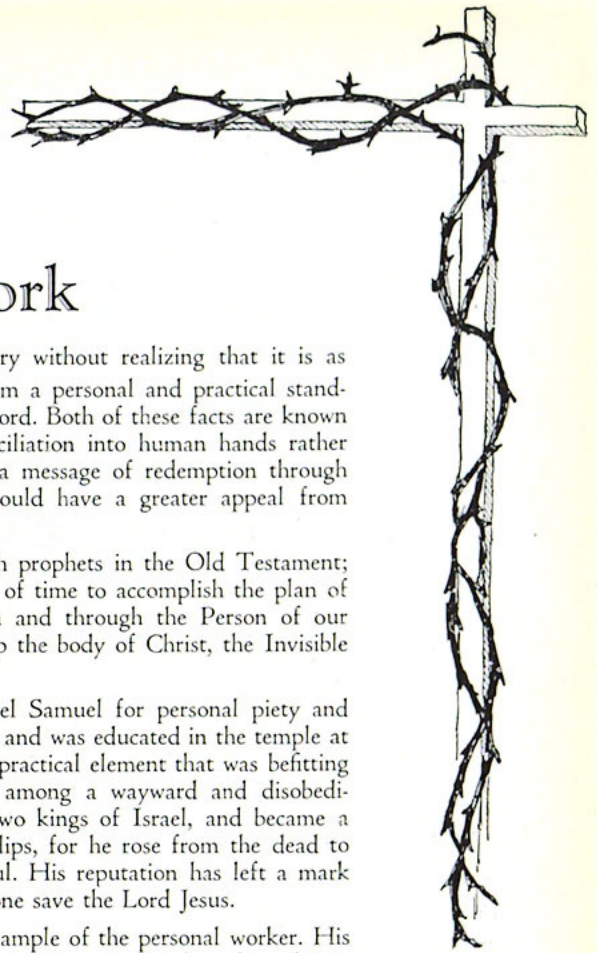
"One day the grave could conceal Him no longer,
One day the stone rolled away from the door;
Then He arose, over death He had conquered;
Now is ascended,

MY LORD EVERMORE!

"One day the trumpet will sound for His coming,
One day the skies with His glory will shine;
Wonderful day, my beloved ones bringing,
Glorious Saviour,

THIS JESUS IS MINE!"

—J. WILBUR CHAPMAN.



Practical Work

NOBODY can picture the plan of the Gospel ministry without realizing that it is as far-reaching as the ends of the earth, but viewed from a personal and practical standpoint it becomes an individual matter in every sense of the word. Both of these facts are known to the Creator; therefore, He placed the ministry of reconciliation into human hands rather than into the hands of the heavenly hosts. He knew that a message of redemption through shed blood, of loving grace, and of judgment to come would have a greater appeal from human lips than from the lips of angelic beings.

Is it not reasonable then that He should speak through prophets in the Old Testament; that He should become incarnate in the flesh in the fullness of time to accomplish the plan of redemption? Having finished the work He came to do in and through the Person of our Savior, He is now seeking to work through us who make up the body of Christ, the Invisible Church.

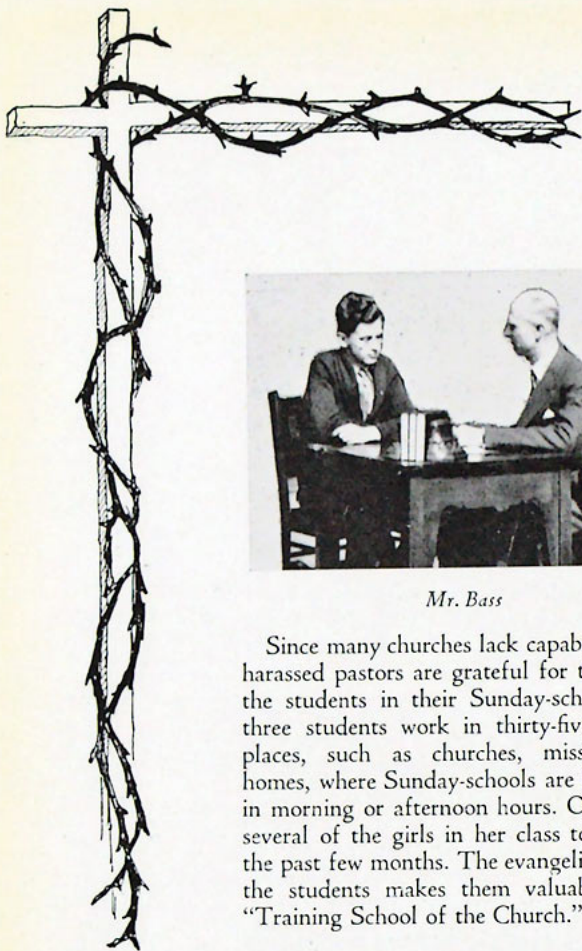
Among all the Old Testament prophets none can excel Samuel for personal piety and public usefulness. He was dedicated as a babe by his mother, and was educated in the temple at Jerusalem under the priest Eli. His life had a personal and practical element that was befitting a man of God. His hands ministered in behalf of God among a wayward and disobedient people. He poured the anointing oil on the head of two kings of Israel, and became a powerful influence in their lives. Death could not seal his lips, for he rose from the dead to pronounce the doom of the disquieted and disobedient Saul. His reputation has left a mark upon the pages of sacred history that is overshadowed by none save the Lord Jesus.

In the blessed Person of our Christ we find the true example of the personal worker. His tact cannot be surpassed. His wisdom is infinite for He "knoweth our thoughts afar off." In His discourses He often employed natural surroundings to teach a spiritual lesson. He used the thought of a refreshing draught of water in His talk with the Samaritan woman. It proved to be a point of contact, for it was the very thing she was seeking, and in a few minutes she was turned from a sinful woman into a believing saint. His earthly ministry, though short in time, touched the lives of individuals by the multitudes. Crucified, buried, risen, and ascended on high, He spoke words of comfort to those He left to carry on: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Judea, and in Samaria, and unto the uttermost parts of the earth." Later He penned through the inspired hand of the Apostle Paul these words: "Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

A great unfinished task still lies ahead of us. Great fields of opportunity are all about us. Bible schools and other institutions which have remained true to the Word of God are seeking to train young men and women as personal workers so that this task may be finished and the needy fields evangelized.



Jesus and the Samaritan Woman



Mr. Bass

Since many churches lack capable teachers, harassed pastors are grateful for the help of the students in their Sunday-school. Sixty-three students work in thirty-five different places, such as churches, missions, and homes, where Sunday-schools are held either in morning or afternoon hours. One girl led several of the girls in her class to Christ in the past few months. The evangelistic zeal of the students makes them valuable in this "Training School of the Church."

Here is one of the students who has received a "See me" notice from Mr. Bass, director of Practical Work, and is having a conference with him. Perhaps it concerns a preaching engagement, a Sunday-school class, or the passing out of tracts at a mission. In this office problems too great for the mind of man to solve are taken before the Throne of Grace daily, so that the student feels, when he has finished his conference, that he has the support of Almighty God and the hearty co-operation of his instructor.



Sunday School Class



Bible Class

Not a day passes without a student or group of students teaching Bible classes in homes, churches, missions, and rescue homes. This hour of study is held for both children and adults, during a convenient hour in the afternoon or evening.

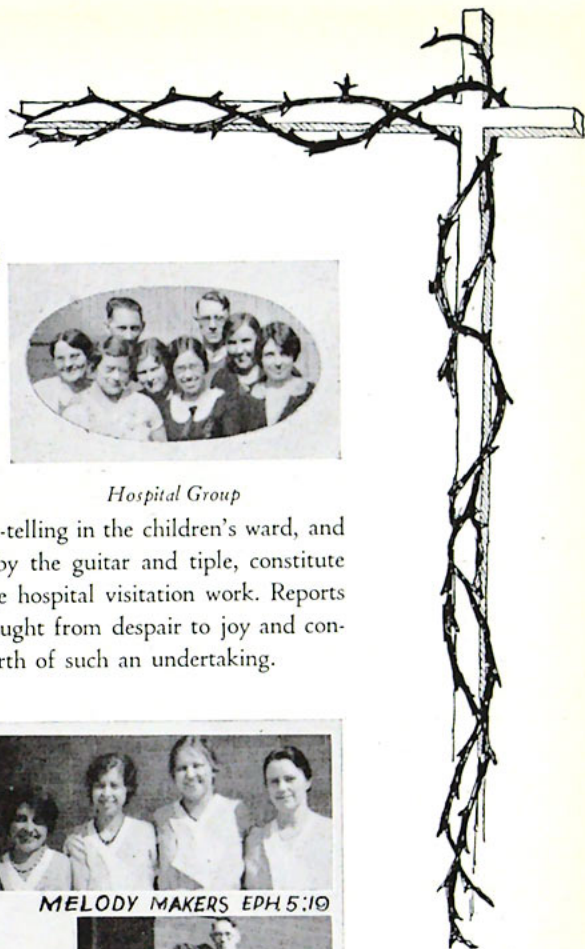
Classes are held in the Chinese, Slovak, Negro, and Spanish districts, enabling the students to work with all classes of people. Sometimes as many as sixty children, who ordinarily do not attend a Sunday-school, gather for these Bible classes.

That the city workhouse is a fruitful field for the sowing of the Word is the belief of the seven students who go there every Sunday afternoon, bringing their message in the spoken and written word, and through song to two hundred inmates.

Many of the inmates are hardened criminals and nothing but the power of the Holy Spirit can break through the shell of sin and self. They need the cleansing of the water of the Word for which the students hope to be channels.



Workhouse Group



HOSPITALS

To the "shut-ins" in hospitals, the students go each Sunday afternoon to bring a message of cheer in word and in song.

Personal evangelism, tract distribution, story-telling in the children's ward, and singing, accompanied by the guitar and tiple, constitute the varied forms of the hospital visitation work. Reports of souls saved and brought from despair to joy and contentment prove the worth of such an undertaking.



Hospital Group



GOSPEL HARMONY FOUR



Music



MELODY MAKERS EPH 5:10



SMITTY & BOB



DUET

Northwestern students love to sing and many are gifted musically. An orchestra, a men's and a women's quartet, several trios, many soloists, the glee clubs, and the mixed choruses supply music for any and every occasion. Two of our students are engaged in choir directing, a new feature in our music department. Calls for musical talent are answered whenever possible.



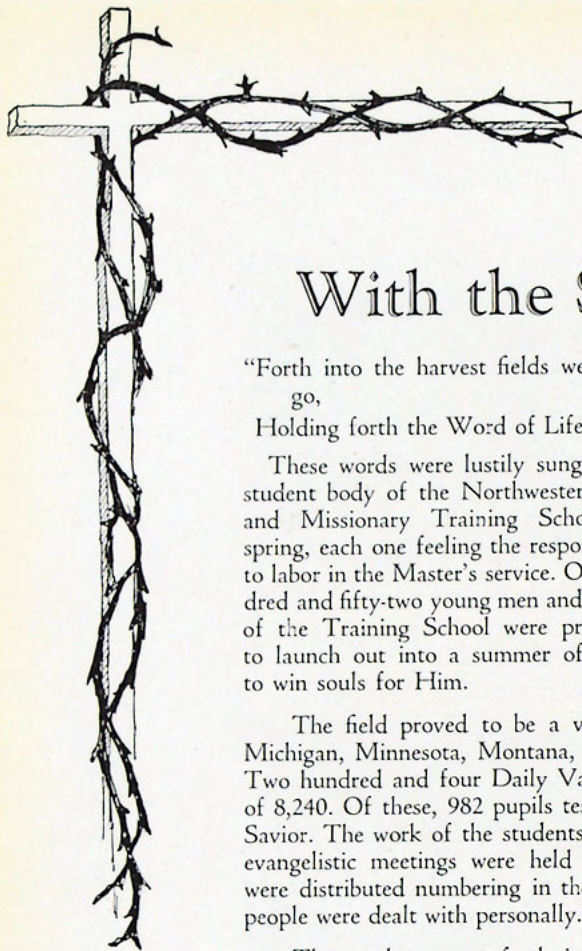
AMY & PAUL



TRIO



SCHOOL ORCHESTRA



With the Students in Summer

"Forth into the harvest fields we gladly
go,
Holding forth the Word of Life."

These words were lustily sung by the student body of the Northwestern Bible and Missionary Training School last spring, each one feeling the responsibility to labor in the Master's service. One hundred and fifty-two young men and women of the Training School were privileged to launch out into a summer of efforts to win souls for Him.



The field proved to be a vast territory covering nine states; namely, Colorado, Iowa, Michigan, Minnesota, Montana, North Dakota, New York, South Dakota, and Wisconsin. Two hundred and four Daily Vacation Bible Schools were conducted with a total enrollment of 8,240. Of these, 982 pupils testified to an acceptance of the Lord Jesus Christ as personal Savior. The work of the students was not limited to teaching Bible schools, however, for 301 evangelistic meetings were held with ninety-three professed conversions; tracts and gospels were distributed numbering in the thousands; hundreds of homes were visited; and scores of people were dealt with personally.

The teachers went forth into communities of all different classes, some open to the Gospel and giving a cordial welcome to the bearers of the Good Tidings; others, unconcerned and inhospitable. In some places the students found the most severe poverty, but in many instances, it was by those who had little to offer, but who gladly shared what they had, that the most generous hearts were evidenced. The teachers went out without a promise of any remuneration, relying on the Lord to supply their needs, and God proved His sufficiency, for, although sometimes trials and testings came, not one worker complained of any lack.

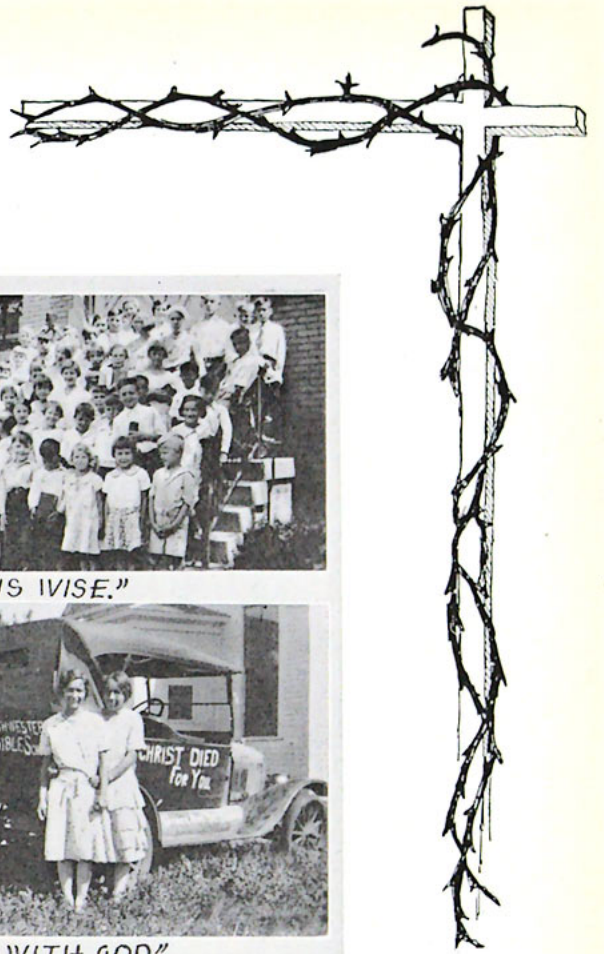
Tents, deserted shanties, and school houses often became the temporary dwelling places of the teachers, and the food supplied by the parents of the school children, was commonly prepared over an open campfire or a smoky oil stove.

On every conceivable contrivance that could be used for the purpose of transportation, the boys and girls journeyed to the Bible schools. On horseback, on foot, in carts, in lumber wagons, and in automobiles, from near and far they gathered.

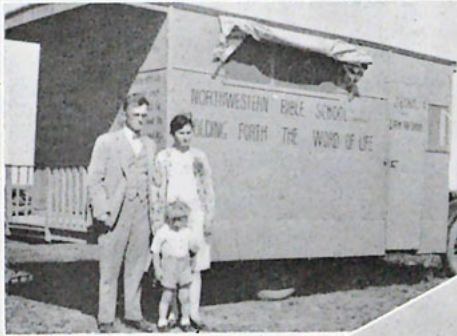


In some homes where Communism or some other Satanic fallacy had embittered a parent's heart the children who longed to attend Daily Vacation Bible School often met with severe persecution.

Eternity alone will show what was accomplished by last summer's work; that the labors of the Daily Vacation Bible School teachers are bearing fruit has ample proof in the fact that many of the present student body of the Northwestern Bible School are young people who were saved or who consecrated their lives to Christian service as a result of meeting these eager servants of God, and yielding to their influence.



"HE THAT WINNETH SOULS IS WISE."



"LABOURERS TOGETHER"



"WITH GOD."



FUTURE
EVANGELISTS



PRESENT
EVANGELISTS



MEAGER HOMES YET PRECIOUS SOULS



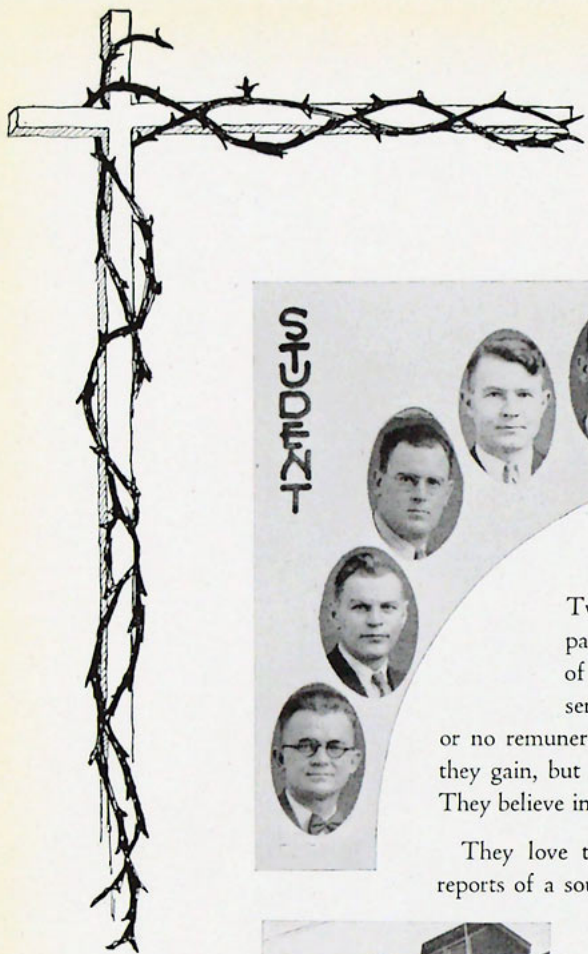
PRECIOUS



"BRING THEM IN."



PROMISES



STUDENTS

PASTORS

Many churches in and about the Twin Cities would be without a pastor were it not for the students of Northwestern. These students serve their charges often for little or no remuneration. They do this not only for the practice they gain, but also because of their devotion to the Master. They believe in serving while "preparing to serve."

They love their work, and usually return with radiant reports of a soul saved or a backslider reclaimed.



Spanish Mission

MISSIONS

The Rescue Missions of Minneapolis provide one of the most extensive fields of evangelistic effort for the students. In seven of these havens for the homeless and hapless, meetings are conducted by groups of from five to fifteen students, definitely assigned to the task. The newest of these missions is a hall recently opened for the Spanish speaking people of our city.



Gospel Mission



Samuel Moyer Lighthouse Mission

Northwestern Bible Conference

Medicine Lake, Minnesota

August 15th - 29th, - 1932

THE STUDENTS of Northwestern during their summer of busy endeavor in the great program of Daily Vacation Bible Work and Soul-Winning Evangelism will be more than happy to know that the Medicine Lake Bible Conference is coming August 15th to 29th.

This conference will be held again on the beautiful and splendidly appointed grounds of Medicine Lake, eight miles northwest of Minneapolis. The accommodations this year of hotels, cottages, Indian tepees, and Eskimo igloos will be adequate for 700 or 800 guests. Meals in the dining room of Mother's Inn are most appetizing, with fresh vegetables directly from the farm, butter and milk from one of the finest herds of Jerseys known to the Northwest.

The playgrounds also are being extended again, and croquet, tennis, baseball, swimming, boating, fishing and golf will await the lovers of outdoor sports.

This will be the 37th annual meeting of the Northwestern Bible Conference. From time to time through the years it has been addressed by a multitude of the most outstanding men, including Moody, Torrey, Guinness, Gray, Ostrom, John McNeil, John Robertson, and other notable world characters too numerous to mention.

This year Dr. Bromley, the great southern Methodist evangelist, and Louis Entzminger, the greatest of living Sunday School experts, will be star speakers among the company of twenty or more men who will participate in the program.

This is the third year for the conference on Medicine Lake, and as these grounds are improved and made more beautiful annually, and the knowledge of this attractive place becomes more widespread, so the attendance annually increases.

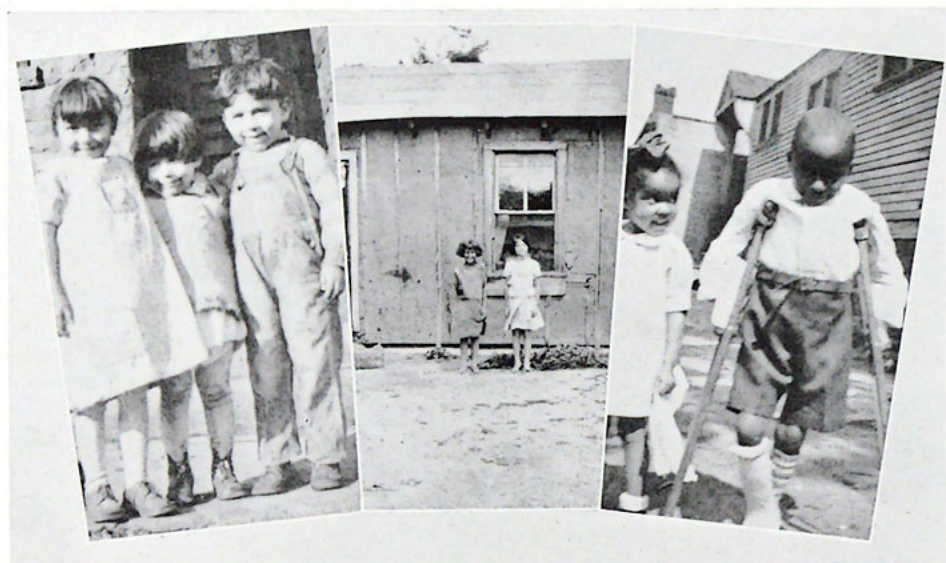
On all matters concerning the program write to W. B. Riley, 20 So. 11th St., and on matters concerning entertainment write to W. E. Paul, Union City Mission, Minneapolis.



The Tabernacle



*Championship Match between Dr. Riley
and Mr. Moyer*



What Are YOU Doing?

“IF YOU become a soul-winner, you may gather a little family about you for heaven that I would have been left out, but for you.”

We ought to feel greatly inspired as we consider the marvelous possibility of someone's coming to us in heaven, saying, “Because of your faithfulness, I am here.”

Undoubtedly you have won some temporal prize in sports, essay-writing, or the like; but have you ever aspired to win an eternal prize, namely, that of the soul of some friend, loved one, or stranger with whom you have come in contact? There are hundreds of these prizes you can win for Christ. Soul-winning is a business for which every Christian is responsible. After all the Lord has done for you, can you dare to stand before His holy presence empty-handed? Don't you prefer to lay a trophy at His feet when He receives you unto Himself? We cannot afford to ignore the many opportunities which we encounter day by day. Our Savior did not neglect His opportunities; why should we? He is now depending upon us; are we faithful? Are we following in His steps?

As we consider that the coming of our Lord is drawing nigh, we ought to say as He once said: “I must be about my Father's business.” There are many things in life that we may do, but there is **ONLY ONE THING THAT WE OUGHT TO DO—WIN SOULS.** “He that doeth the will of God abideth forever.”

If you desire to be rich, if you would like to be wise, if you wish to please the Lord, if you appreciate all He has done for you, and if you are concerned about the future of others—win souls.

With the help of Christ, let us, as true Christians, engage in the worth-while task of directing lost souls to the Lamb of God. We may do this assuredly, knowing that He is our Strength, our Guide, and our Salvation.

MISSIONS



Rock of ages, cleft for me, let me hide myself in Thee
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure, cleanse me from its guilt and power.





The Challenge of the Unfinished Task of Missions

By A. H. NORUM

TO THE conscientious Christian there is no more disturbing and humiliating fact to be faced than that after nineteen centuries, the last wish and definite command of the Lord Jesus Christ still remains unfulfilled. Facing the non-Christian world in the light of Calvary, viewing it in the glow of the empty tomb, looking upon it in the radiance of Pentecost, the heart grows sick with shame and numb with horror, as one is reminded that possibly eight hundred million precious souls for whom Christ died, still live in ignorance of that Name which is above every name. Only the judgment seat of Christ and the searching whiteness of the Great White Throne will disclose the heart-ache, the tragic loss and the eternal woe piling up through the centuries, due to the unspeakable and unpardonable failure on the part of the Church of Jesus Christ to fulfill her sacred mission.

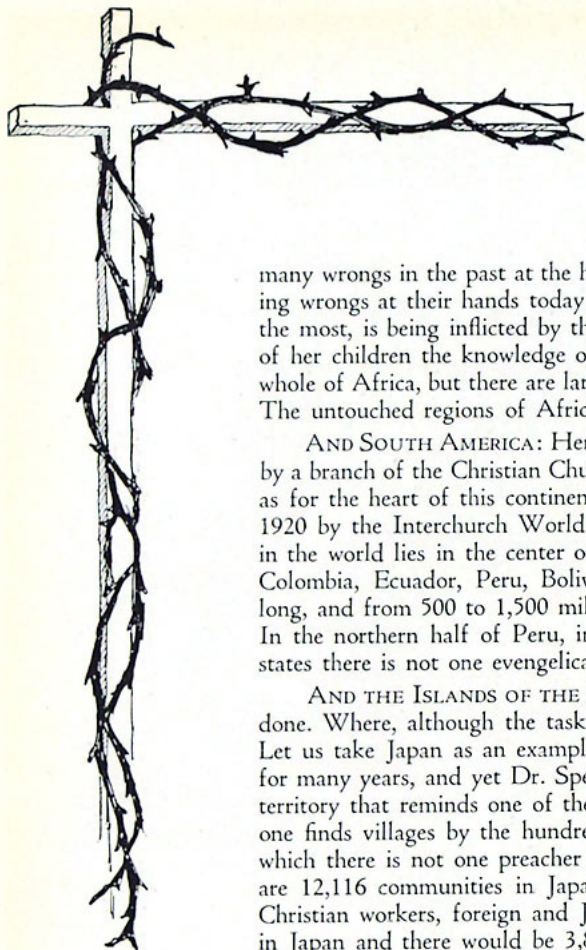
"Into *all* the world," was the implicit command of the Master. "Disciple *all* nations," was the program of the Lord of the Harvest. "Witnesses . . . unto the uttermost part of the earth," was His promise in connection with the coming of the Third person of the Trinity to empower and to guide.

But what is the record of that Church? It is with deep shame that we recount the tragic failure, the inexcusable disobedience, and the criminal selfishness. Vast areas lie wholly untouched; darkened lands are unoccupied; missionary enterprises, with years upon years of attention, still remain unfinished.

In meditating upon the unfinished task we must remind ourselves of the unoccupied fields as well as consider those sections in which the work stands incomplete. We might take a cursory glance at the great continents. Utterly discouraged would we become in this survey did we not remember that this work is the Omnipotent Lord's, and did we not know that at His disposal stands the successful discharge of His own commission.

LOOKING AT THE GREAT CONTINENT OF ASIA we see Mongolia, Sinkiang, Nepal, Bhutan, Afghanistan, and Tibet with practically no missionary work being done. This vast tract of central Asia represents millions of souls.

AND TURNING TO AFRICA we find a picture which is not a whit brighter. Possibly this summary, a quotation from one of the messages at Edinburgh, will suffice: "Africa has suffered



many wrongs in the past at the hand of the stronger nations of Christendom, and she is suffering wrongs at their hands today; but the greatest wrong, and that from which she is suffering the most, is being inflicted by the Church of Christ. It consists in withholding from so many of her children the knowledge of Christ. The flags of Christian nations float over nearly the whole of Africa, but there are large domains in which not a missionary station has been planted. The untouched regions of Africa are a clamant call to the Church."

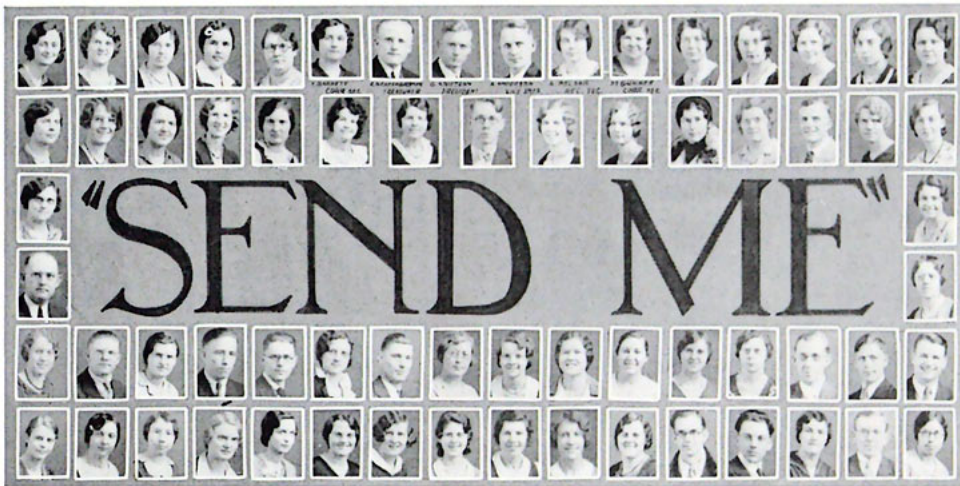
AND SOUTH AMERICA: Here we have our sister continent, swayed for the past four centuries by a branch of the Christian Church, yet living in the densest superstition and immorality. And as for the heart of this continent, what shall we say? Let me quote from the survey made in 1920 by the Interchurch World Movement: "The greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. An irregular territory some 2,000 miles long, and from 500 to 1,500 miles in width, would only include two or three missionaries . . . In the northern half of Peru, in a stretch of territory larger than our own thirteen original states there is not one evangelical missionary."

AND THE ISLANDS OF THE SEA: Many are the islands where little missionary work is being done. Where, although the task has been going on for decades, is the field yet evangelized? Let us take Japan as an example. Here is a group of islands where work has been going on for many years, and yet Dr. Speer has this report as to the untouched areas: "It is a frontier territory that reminds one of the frontier settlements of Alaska and northern Canada. There one finds villages by the hundreds, half a dozen cities of fifty thousand population each, in which there is not one preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns, and villages, with less than eight thousand Christian workers, foreign and Japanese. Distribute one to every city and smaller community in Japan and there would be 3,800 communities left in which there would be no one able to make Christ known."

Surely there is in the world today an unfinished task of missions. This is as true in our own beloved America as in any other country of the world. Let us cite only one instance. The American Indian has been the object of missionary labors since the days of the saintly David Brainerd and John Eliot. But has the American Indian been evangelized after these three centuries? It is claimed by those who are informed, that there are in America today 50,000 Indians among whom no religious work is being done, either by Catholic or Protestant. We have heard America called Christian America. We wonder if she must not more fittingly be known as Pagan America?

This challenge calls for what? As we see it, there is but one response that should be found in the heart of every converted soul—that is, to see himself as a missionary; to realize that the responsibility for the evangelization of the world falls upon himself; to yield himself to the Lord to be sent according to His divine will to that land where his life will count most in the salvation of lost men and women.





My Decision for the Foreign Field

UPON my entrance into Northwestern Bible School, the work of foreign missions held little interest for me. My plans included one year of Bible training and then the pursuit of the profession of my choice. Before the first year of study had ended, however, I realized more fully the significance of the words of the Lord, "My thoughts are not your thoughts, neither are your ways my ways."

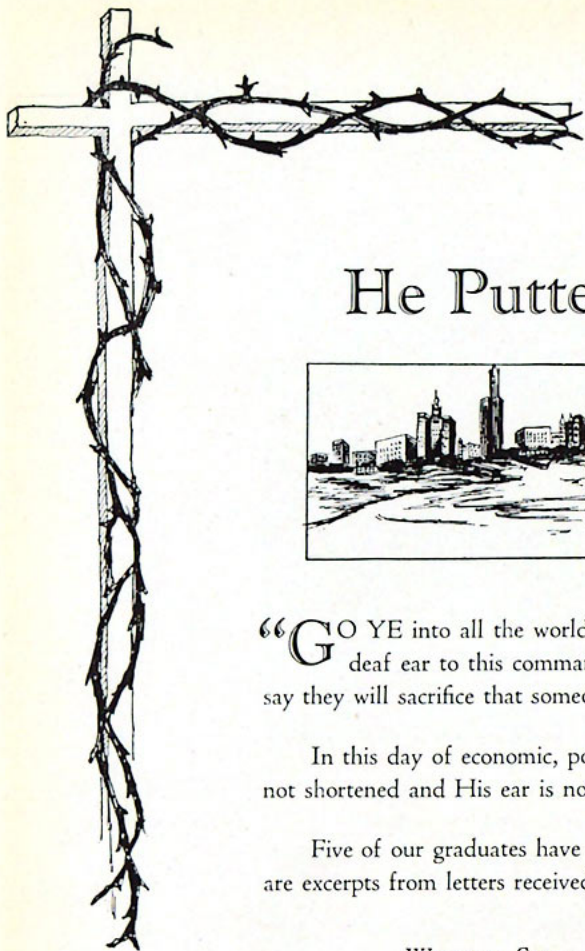
I was enrolled in the Missions class taught by Mr. Norum. This study made little appeal to me at first; in fact, I tried to evade everything that pertained to missions. On the other hand, I enjoyed the study of the Word of God. This brought me face to face with the issue I had been trying to escape. The blessed Lamb of Calvary shed His precious blood to save me from sin; what had I done for Him? I knew that the sacrifice was made for all the world. I thought of the millions outside the sound of the Gospel message. "How shall they call on Him in whom they have not heard?" I knew that someone must go and tell them—but who? The still, small voice was constantly asking, "Will you go?" I resisted the Spirit of God, and the struggle within me continued.

Another means which God used to awaken my interest in foreign missions was the Foreign Mission Band of the school, which met every Friday. Returned missionaries told of the conditions in other lands and the need of Gospel messengers. The state of superstition, ignorance, and hopelessness of the heathen was in itself a challenge. The power of the Gospel was proved by the incidents that were related.

By the end of the first year I said, "Thy will be done." My selfish ambitions vanished. My surrender ended the strife, and a peace came into my life which I had never known before. The dangers of missionary life no longer brought terror to my heart.

Instead of staying one year in Bible School I have remained three years. My prayer and aim now is that I may go wherever and whenever my Lord calls.

President of the Mission Band.



He Putteth Forth His Sheep



“GO YE into all the world and preach the Gospel to every creature.” How many turn a deaf ear to this command of our Lord; how many others try to compromise and even say they will sacrifice that someone else may go! “Behold, to obey is better than sacrifice.”

In this day of economic, political, and social unrest, the Lord has proved that His arm is not shortened and His ear is not heavy.

Five of our graduates have sailed to the distant harvest fields during the past year. Below are excerpts from letters received from them.

WILLIAM SHILLINGSBURG, '30, Cali, Colombia, South America

“Our ship, the Santa Rita, left the dock at New York about noon, and we motored slowly out of the harbor past the Statue of Liberty and into the Atlantic. The fifth day our ship ran into a hurricane. The ship rolled considerably, and frequently we heard a crash from the dining-room which meant that the dishes were getting the worst end of the bargain. The trip through the Panama Canal was the most interesting of all. One is thrilled as he beholds this marvelous engineering feat. Darkness closed upon us before we were half through the canal, but the channel was well marked with light buoys and range lights so we kept going. . . . The eighth morning we were awakened at six o'clock and found that the ship lay at anchor in the river opposite Buenavenatura. As the ship docked, baggage-carriers and expressmen rushed



William Shillingsburg

aboard to care for our luggage. The train ride across the mountains to Cali consumed six hours time, but the actual distance is but sixty miles. . . . The attitude of the people presents an aspect of missionary work that is far from enheartening. The people are taught that the Bible is beyond their comprehension, and therefore not for them, thus creating a strong prejudice against the missionaries who wish to set forth the Word. This delusion develops into some very rank fanaticism and hatred on the part of some. . . . Most of our time is taken for language study, which promises to tax the utmost of our ability, but we trust that the Lord will give grace to make progress as quickly as possible.”



Mr. and Mrs. Bill Cook and baby



Mr. and Mrs. Paul Lindholm

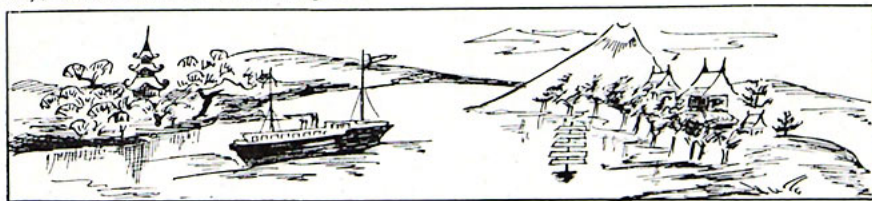
MR. PAUL LINDHOLM, '26, and MRS. LINDHOLM, '27, Soochow, China

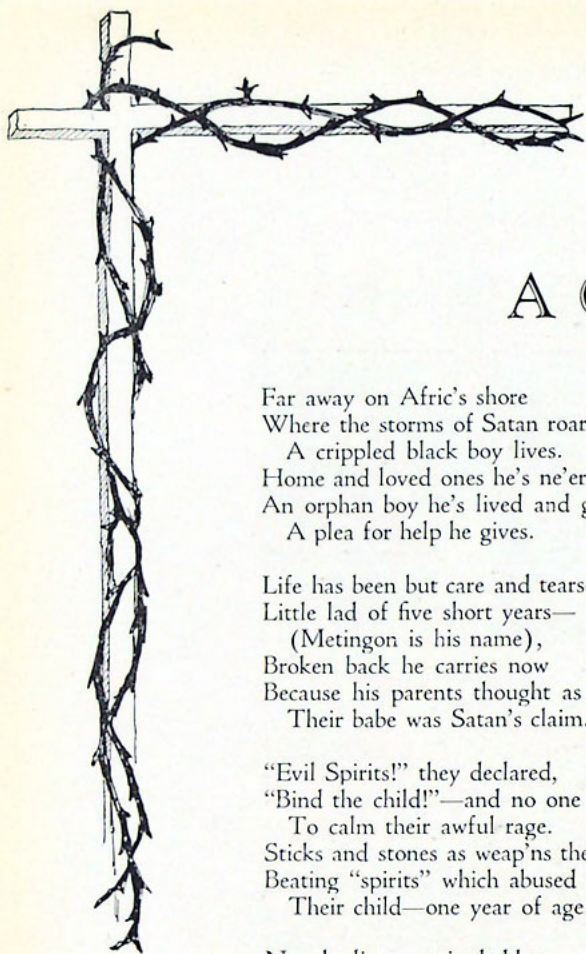
"Coming into the Mission Compound at South Gate the night we arrived in Shanghai, we were given a real initiation. It was after dark and there were several of us with baggage in hand walking single file along the path past the girls' dormitory. Suddenly an upper window opened and out of it came a shower of warm tea which landed upon us as though it had been planned. . . . China is a land of contrast. From the Ultra-modern civilization of the business center and foreign residential sections, one can be taken by bus, street-car, or rickshaw into the very heart of primitive Chinese life. Through most of the streets one can only go on foot or by rickshaw. Small rooms, which serve as shop and home, line both sides of these narrow cobblestone paths. The foreigner never ceases to be a curiosity. Children run ahead of us to get another look as we pass, calling out, 'out-side-the-kingdomers,' and laughing at our dress, especially noticing our big feet and noses. . . . We are so eager to get the language so we can get into the Lord's work, but now we must be patient and diligent in our preparation."

MR. and MRS. J. W. COOK, Sadiya, Assam, India

"We are at last on Indian soil to stay. Tonight as we went for a walk we talked with some 'holy men.' In reality they are beggars. They have long hair which probably has never been combed. Their bodies are smeared with ashes, yellow paint and dirt, and they carry skulls, bottles of queer looking stuff, and mumble magic words. . . . When one sees the great masses without Christ, and when one hears the drumming of the drums and the ringing of various bells used in idol worship, one feels much troubled. However, when one has personally experienced the soul-saving power of Christ, heard His entreaty, 'Go ye,' and received His promise, 'Lo, I am with you alway,' at such a time one realizes the great privilege of serving such a Master. Our prayer is that we may be wholly yielded to Him Who gave His all for us."

Unto Him that is able, do we commit these who have been obedient to Christ's last command. May the Lord bless them, keep them, and cause His face to shine upon them continually, in the lands of their adoption.





A Call For Help

Far away on Afric's shore
Where the storms of Satan roar
A crippled black boy lives.
Home and loved ones he's ne'er known,
An orphan boy he's lived and grown—
A plea for help he gives.

Life has been but care and tears—
Little lad of five short years—
(Metingon is his name),
Broken back he carries now
Because his parents thought as how
Their babe was Satan's claim.

"Evil Spirits!" they declared,
"Bind the child!"—and no one dared
To calm their awful rage.
Sticks and stones as weap'ns they used
Beating "spirits" which abused
Their child—one year of age.

Now he lives, a crippled boy,
Robbed of home and all its joys,
Unloved, abused, alone.
One of many others, he
Calls us now with earnest plea.
Oh, hear his bitter moan!

Brother, sister, can we hear
Cries from needy ones so near—
Lost lambs—and no love show?
Jesus, Savior, Lord, and Guide,
Suffered, hung, and bled and died
That they His love might know.

Dare we sit with folded hands
Knowing that His last command
Was, "Lift your eyes, and go!"?
All He had He freely gave
Souls like Metingon to save
Because He loved them so.

Soon He'll come in clouds above,
Gath'ring home each child of love.
How shall we meet Him there?
If no souls to Him we've won,
If His work we've left undone,
Can we His blessings share?

Oh! the fields so great, so wide
With no reapers at the side
Of Him, who needs them so!
Jesus, Savior, take our all!
We now answer to Thy call.
We'll pray, we'll give, we'll go!



MARGARET FLEMING CAMP, '22, wrote in the above poem the story of a little boy who lives near her in French Equatorial Africa. She writes, "I pray that others may see a bit of the sins of dark Africa and be led to help spread the light of Jesus, the light which alone can drive away the darkness of superstition and fear."

She also writes about the little boy, Danu, whose story was printed in *THE SCROLL* of 1930: "A few Sundays ago we were sitting reading, and looking up we saw Danu in our doorway. When we asked him what he wanted, he said, 'I have things in my heart to say to you.' We called him in and he started talking. He told about Adam and Eve disobeying God by stealing the fruit of a tree He had told them not to eat of. Then he said, 'All this time I have followed in the path of Adam and Eve. I have stolen, I have lied, all my life I have forgotten God.' With tears in his little eyes he said, 'And now I want to follow Jesus. I want to live for Him and do the things He tells me.' Oh, the untold joy of our hearts as we looked at him, our little Danu, for whom we have prayed and longed."

Africa

MOHIND and Mesula are consecrated young men from the Raymond Lull Home in Morocco. Mohind came from the Riff country when he was a very small boy. Now he is a missionary and a teacher to his own people. Mesula is one of the oldest boys in the Home. He has a fervent testimony for his Savior.

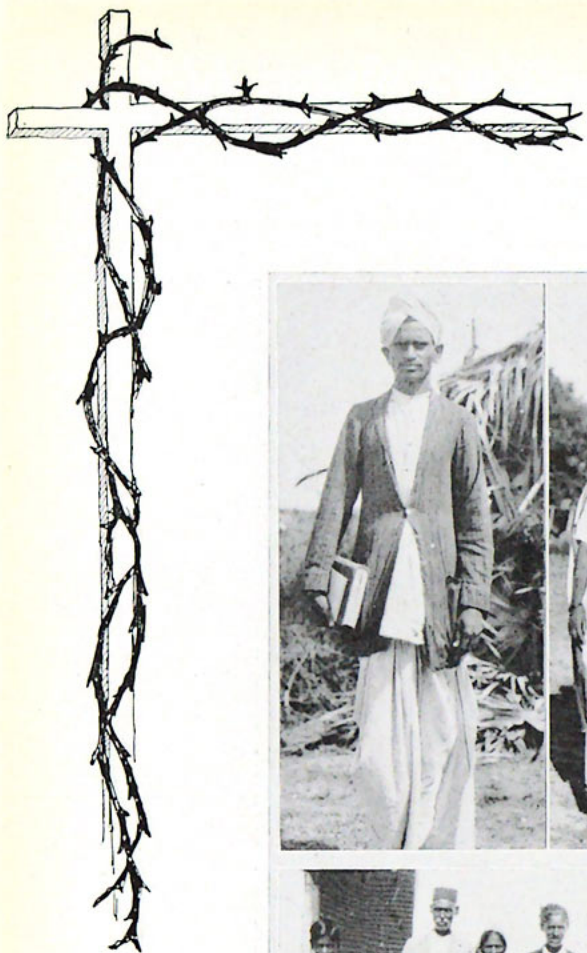
MR. ('26) and MRS. MAYNARD CANNEDAY are laboring among the Riff tribe, in which there are a million souls, without another representative of the Gospel. Opposition has been overcome, and today there is an open door to these people.

Medical missions is often the door by which the missionaries gain entrance into sin-sick hearts. This native came from a tribe in the Belgian Congo. He had accidentally been shot in the foot and came to the dispensary for treatment. Although he left the station without permission, he had heard the Gospel, and God's promise is sure: "My Word shall not return unto me void."

This typical native hut is the home of one of the girls who is attending the mission school at the Jantz station. A home? Yes, but one in which the Gospel light has not penetrated the darkness of heathenism.

Look! "The fields are white unto harvest."
Pray! "With all prayer and supplication."
Go! "How shall they hear without a preacher?"





India

THIS native evangelist, Yesudas, whose name means "servant of Jehovah," is a caste man. Since he has come to know the Lord he has become a noble preacher and soul winner. With the Bible in his hand and the joy of God's love in his heart, he travels the hot, sandy roads of central India.

Who can estimate the value of a native Bible woman in the midst of her helpless and hopeless sisters who are steeped in sin and shame? Having her feet shod with the "preparation of the Gospel of peace, . . . taking the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the Word of God," her labors will not be in vain in the Lord.

OLGA JOHNSON, '15, one of our own missionaries, asks us to pray for these "neighbors" in West Khandesh, India. "Bear ye one another's burdens, and so fulfil the law of Christ." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

How it thrills the missionary's heart as he leads his first converts into the baptismal waters. This ordinance is unheard of in many parts of India. May the Lord of the harvest send forth more laborers to tell those who grope blindly for the truth, about the precious blood of Calvary.

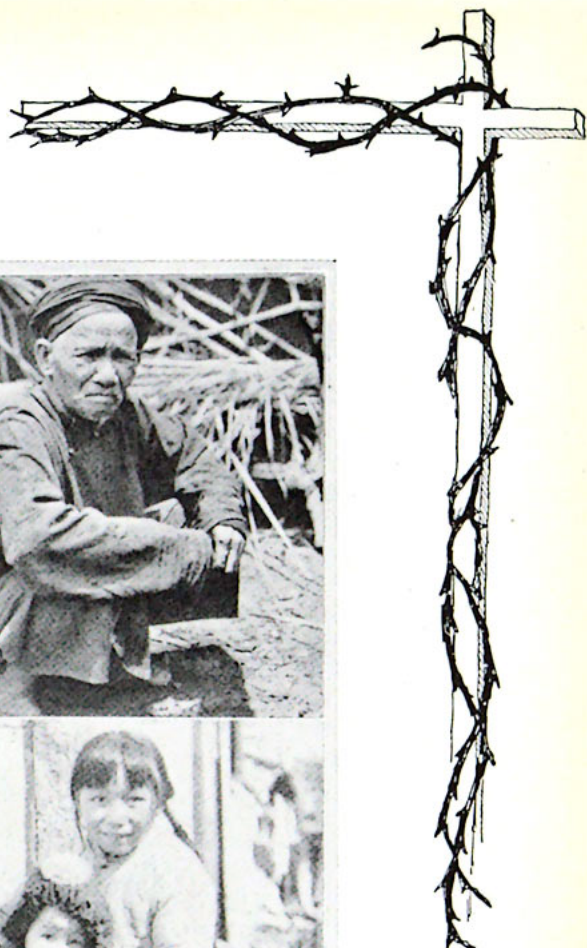
China

DOES this picture bring to your mind any thought of need? Does the pitiful expression suggest even a trace of happiness or contentment? Is education or civilization the remedy for this man's need?

The Lord Jesus said, "They that are whole need not a physician but they that are sick." He spoke not of physical ailments, but of a condition of the soul. These words were declared by the Great Physician, the only one who can heal the broken heart, fill the longing soul, and satisfy the hungry, thirsty spirit. "There is none other name under heaven given among men whereby we must be saved." China is sick. The condition of millions of people in China is represented by the picture. There are only 5,000 missionaries among the 450,000,000 population, one missionary for every 90,000 inhabitants. God provided salvation for the whole world through His Son, and the field is the world. Where would He have YOU labor?

Are these souls worth saving? Many millions such as these, pass through this life in superstition, suffering, and fear, and into eternity without a ray of light or hope because God's people are unwilling and unyielded.

Notice the joy that radiates from the face of this old saint as she is taught the Word of God! How different her countenance is from that one in the first picture. Such results are ample returns for the missionary who must oftentimes live a life of privation and hardship. Then, too, think of the much greater reward in hearing Him say, "Well done, thou good and faithful servant."





Japan

BIBLE Training Schools are vital to the Christian cause in Japan. Evidence of this appears in the fact that where their influence is lacking, Christian work is hindered. This picture shows the Seniors from the Women's Bible Training School in Osaka, which is under the management of ANN KLUDT, '22.

Many little lives are freed from disease and given a chance to live, through the service of Christian clinics. Once every week a visiting Christian doctor has a clinic in the Mead Christian Center in Osaka. Often through this medium the Gospel is brought to the parents of these children.

Today the people continue to bury their dead in a barrel-like coffin such as this. It is covered with boards and dropped into the grave in an upright position. Think, my friend, many of these graves are Christless ones!

*"A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light
With future dark as endless night,
They're passing to their doom.*

*"They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Child of God, what will you say,
When in the awful judgment day,
They charge you with their doom?"*

Philippine Islands

WHEN this picture was taken of Salvacio Johovat, a little motherless girl, she had just sung:

*"Wide, wide as the ocean,
High as the heavens above,
Deep, deep as the deepest sea
Is my Savior's love."*

God's boundless love has reached many hearts in the Philippine Islands. Salvacio is one of the charges of Miss Hahn.

MISS BERNICE HAHN, '28, is stationed at the American Baptist Mission in Manila where a great work is being done. Bible classes are conducted for all ages. A personal work class meets for instruction every Sunday morning after the church service.

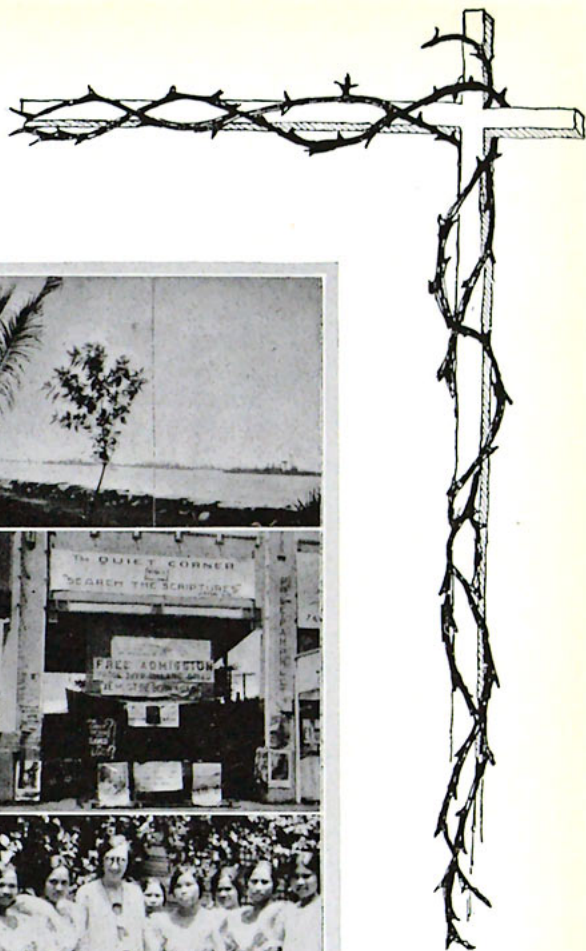
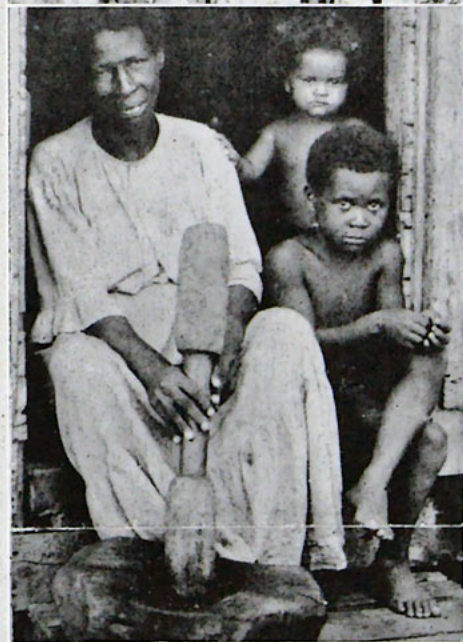
"Be instant in season . . ."

From this Mission Booth at the annual carnival one hundred thousand leaflets and tracts were distributed. The Queen of the carnival was presented with a Bible.

Ten million Islanders inhabit the Philippines, with only a few Gospel witnesses.

Porto Rico

Porto Rico is a land of poverty. Every year the death toll from starvation increases. There is another kind of hunger, however, and the Spaniards of this island are well acquainted with it; namely, the hunger of their souls that can never be satisfied but by Jesus Christ. Who will go for us?





South America

THIS is one large family of believers, together with their native preacher. Only a few more such families would make a splendid congregation for a little church. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

MR. ('28) and MRS. CORNELIUS KLAASSEN (nee Mary Heikes, '29), and baby Daniel are located at Tulua, Colombia. They have been studying the Spanish language, patiently waiting and praying for the day when they could proclaim the Gospel to the heathen. This is now their privilege as they have been left alone at Tulua, where they have charge of a station.

ESTHER CARLSON, ex'29, is laboring alone in a school at Altagracia, Venezuela; yet, from the smile on her face, we know that she is not alone, for the Lord is surely with her. She is very busy for her Master, teaching her school of fifty boys and girls, besides superintending a Sunday School, conducting Bible classes, visiting in the homes, and going out in evangelistic work during the period from December to April, when the school has a "summer" vacation. May someone soon join her in her stupendous task.

This little boy is one of the seven million people who live in Colombia. Sixteen mission stations with from thirty-five to forty missionaries comprise the force that has the task of reaching this multitude with the Gospel—175,000 people for each worker. May we not all unite our efforts to do all the Lord would have us to do for this work?

North America

Alaska

IN THE consideration of responsibility to the lost world, let us not forget that North America is also a part of the great field white unto harvest.

Alaska was purchased for the sum of \$7,000,000. The population numbers approximately 60,000. Man thinks of this country from a standpoint of dollars and expanse; God looks at it and sees each one of these 60,000 souls worth infinitely more than all the wealth of Alaska, for He says, "What shall it profit a man if he gain the whole world and lose his own soul?"

Canada

There are approximately 10,000,000 souls in Canada. Their hunger for the Gospel is a challenge to Christians. Some of our missionaries are now doing Sunday School work among the children in rural communities, but the workers are far too few to meet the need. Will you accept the privilege of going to witness for the Lord?

United States

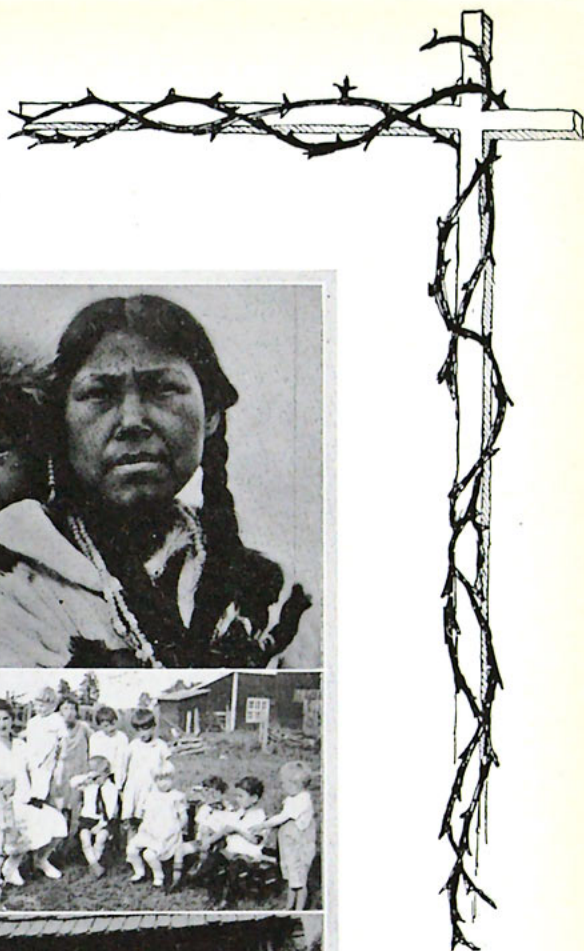
This picture of the mountaineers in Tennessee was secured by our instructor in Missions, Mr. Norum, who also appears on the picture. The apparent poverty reminds us of their spiritual hunger and thirst. Our neighbors want the Gospel! Must souls perish before our very eyes because we have been unfaithful?

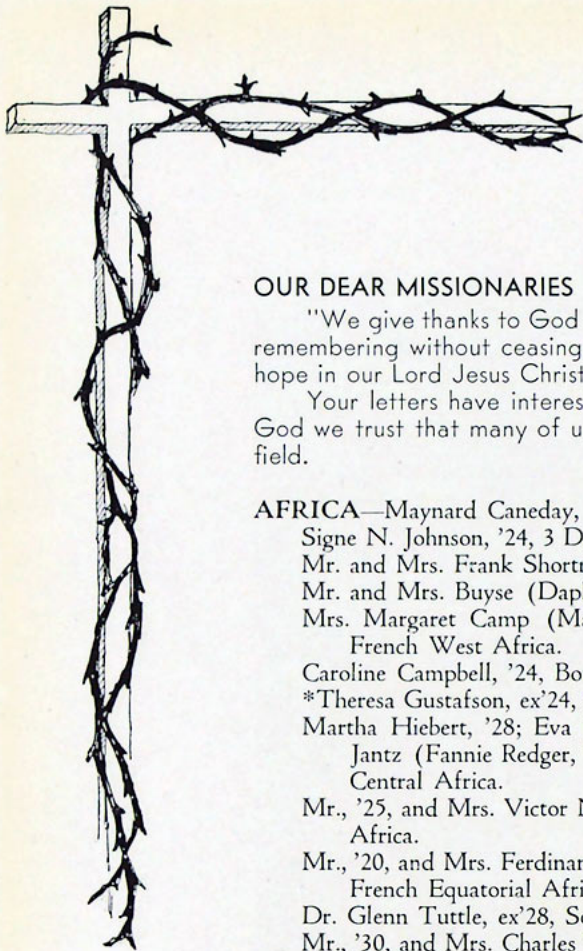
Mexico

Romanism and Paganism dominate the country from which this Mexican family has come. (They now are living in Minneapolis.)

Sin rules in the hearts of the natives of Mexico. Only the blood of Jesus Christ can break the dominion of Satan in individual lives and in the government.

Christian, may your sincere prayer be, "Here am I, Lord, send me."





OUR DEAR MISSIONARIES

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ . . . knowing . . . your election of God." I Thess. 1:2-4.

Your letters have interested us and your lives have inspired us. By the grace of God we trust that many of us shall soon join the ranks of the faithful on the foreign field.

With Christian love,

THE CLASS OF 1932.

AFRICA—Maynard Caneday, '26, Villa Sanjurjo, Marruecos, North Africa.

Signe N. Johnson, '24, 3 Derb Skat, Meknes Medina, Morocco, North Africa.

Mr. and Mrs. Frank Shortridge, ex'30, Khemisset, Morocco, North Africa.

Mr. and Mrs. Buyse (Daphne Thompson, '20), Blukwa, Kasenyi, Congo Belge.

Mrs. Margaret Camp (Margaret Fleming, '22), Ippy Par Bambari, Oubangui Chari, French West Africa.

Caroline Campbell, '24, Bougouni, French West Africa.

*Theresa Gustafson, ex'24, Charlesville, Kasia District, West Congo, Africa.

Martha Hiebert, '28; Eva Jantz, ex'29; Lydia Jantz, '30; Mr., '28, and Mrs. William Jantz (Fannie Redger, '27); Kafumba, Kikwit, Kwango District, Congo Belge, West Central Africa.

Mr., '25, and Mrs. Victor Nelson, Mukinge Hill Mission Station, Kasempa N. Rhodesia, Africa.

Mr., '20, and Mrs. Ferdinand Rosenau (Ina Benedict, ex'19), Ft. Sibut, Oubangui Chari, French Equatorial Africa.

Dr. Glenn Tuttle, ex'28, Sona Bata, via Thysville, Congo Belge, Africa.

Mr., '30, and Mrs. Charles Whitaker (Margaret Hendrickson, '29), Kamayala, Kahemba via Kikwit, Dist. du Kwango, Congo Belge, West Central Africa.

CHINA—*Susanna Anderson, '18, Kaomi, Shantung, China.

Ruth Campbell, '26, Anshun Kweichow, Kweiyang, Kwei, China.

Irma Day, '24, China Inland Mission, 9 Woosung Road, Shanghai, China.

Gladys Lindholm, '25, Tsingchen, Kweichow, China.

Mr., '26, and Mrs. Paul Lindholm (Clara Malbon, '27), Soochow, China.

Clara Nelson, '17, Shanghai, China, Box 1489.

*Jennie Wedicson, '20, China Inland Mission, Shanghai, China.

CANADA—Jalmar Erickson, '28, and Mrs. Erickson (Ruth Genung, '27), Ericksdale, Man. Alrick Olson, '24, Canada.

Mr. and Mrs. Lewis Erickson (Lenore Olson, '27), Maryfield, Sask., Canada.

FRANCE—Jacques Blocher, '30, 167 B. Rue Belliard, Paris VIII, France.

INDIA—Mr. and Mrs. Jonas Alquist (Judith Swanson, '06), Jorhat, Assam, India.

Mr., '26, and Mrs. William Cook (Jennie Siemens, '26), Sadiya, Assam, India.

Olga Johnson, '15, Dhanora Nandurbar, via Tolodo, West Khandesh, India.

*Mary Laughlin, '24, Balasore, Orissa, India.

Joseph Smith, '26, and Mrs. Smith, Pyinmana, Burma, India.

Mary C. Wall, Shanshabad, Deccan, India.

JAPAN—Ann Kludt, '22, Higashi, Yodagawa Ku, Osaka Shi, Japan.

PHILIPPINE ISLANDS—Bernice Hahn, '28, 420 Penn Ave., Manila, P. I.

SOUTH AMERICA—Ralph Blackhall, '27, Casilla 698, Guayaquil, Ecuador, S. A.

Mr., '28, and Mrs. Cornelius Klassen (Mary Heikes, '29), Tulua, Colombia, S. A.

Mrs. J. Carder (Helen Brown, ex'23), Barcelona, Venezuela, S. A.

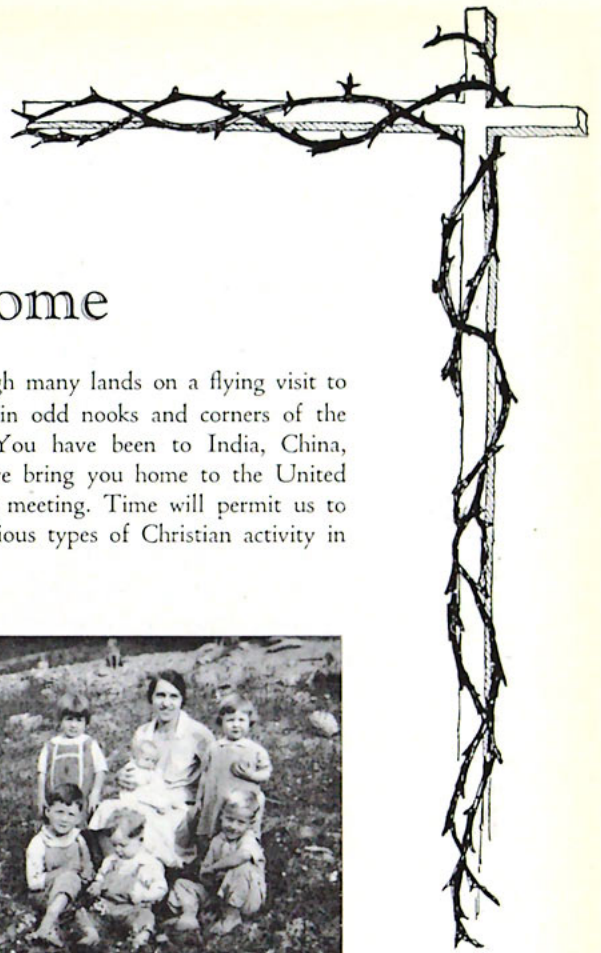
Esther Carlson, ex'29, Altagracia de Orituco, Estado Guarico, Venezuela, S. A.

Mr., '20, and Mrs. Elmer Lange, Cumana, Estado Sucre, Venezuela, S. A.

William Shillingsburg, '30, Cali, Colombia, S. A.

*Lydia Jacobson, '10, Cagua, Venezuela, S. A.

*Home on furlough.



Alumni at Home

THE previous pages of this book have taken you through many lands on a flying visit to graduates of Northwestern who are serving our Lord in odd nooks and corners of the world, on the far-flung battlefields of Christian service. You have been to India, China, Japan, Africa, South America, and the Philippines; now we bring you home to the United States, for here also are graduates whom you would enjoy meeting. Time will permit us to visit only a few of these; they are representative of the various types of Christian activity in which our alumni are engaged.

We take you first to Kentucky, famous for its fine Southern hospitality, but woefully neglectful of its little-known citizens who dwell in the Blue Ridge Mountains, subject of song and story. Tucked away in a pleasant valley is a building that resembles a home—and it is a home, for in it are not only the missionaries, but a group of happy children—and that combination makes a home of any place. It is known as the Bethany Orphanage, and fulfills the promise of its name by taking in little scraps of humanity whom no one else wants. Here is a baby whose father is in prison for murder, and whose mother, in despair, placed her child on the doorstep. Here are children who never heard of Christmas or its meaning until our missionary, Pauline Kirgiss, '27, came to them with her life-giving message. Now many are saved, and their lives will become constructive, rather than destructive, forces in society.

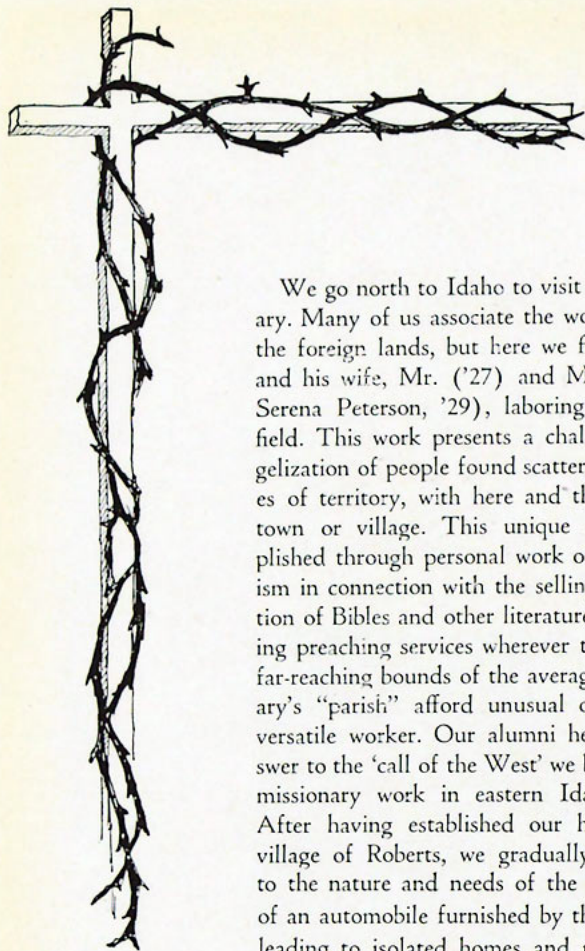


Pauline Kirgiss and her orphans



Ruby Umsted

A fast trip overland—and we are in San Francisco, the Golden Gate through which so many of our slant-eyed citizens come. In the section we are visiting we see one of our graduates, Ruby Umsted, '26, teaching in a school for little Chinese children. We go with her as she calls at the homes of her pupils, trying to make contacts for Christ. We climb dark flights of rickety stairs and see families of four and five living in one or two rooms. Many of the women do not speak English and an interpreter is needed. Some are interested in the missionary's message and welcome us. Others are suspicious and unfriendly, for America has not always treated them kindly; they say, "If this is a Christian country, I do not want to be a Christian." Here and there one is saved. The largest opportunity comes among the children, and their little minds are stored with Scripture verses and the hymns of the church. In due season there will be a harvest. In the words of our missionary: "The Chinese children are a source of constant joy to me. They are so eager to learn and so lovable. Our first aim is to implant a love for our Lord Jesus in their hearts."



We go north to Idaho to visit a colporter-missionary. Many of us associate the word "colporter" with the foreign lands, but here we find a real colporter and his wife, Mr. ('27) and Mrs. Jake Frey (nee Serena Peterson, '29), laboring in a needy home field. This work presents a challenge for the evangelization of people found scattered over vast stretches of territory, with here and there an unchurched town or village. This unique ministry is accomplished through personal work or visitation evangelism in connection with the selling and free distribution of Bibles and other literature, and also by holding preaching services wherever this is possible. The far-reaching bounds of the average colporter-missionary's "parish" afford unusual opportunity for the versatile worker. Our alumni here tell us: "In answer to the 'call of the West' we began our colporter-missionary work in eastern Idaho in July, 1930. After having established our headquarters in the village of Roberts, we gradually adapted ourselves to the nature and needs of the field. With the aid of an automobile furnished by the American Baptist Publication Society, we daily found trails leading to isolated homes and ranches. Hearts and homes began to open to us and to our message. After two or three visits it became less common to discover in the small homes, a visible arm or a bare foot of one of the family who had attempted to hide under a bed or behind the door. Slowly we gained the confidence of the people until now they seem to be displeased if we do not see them often.



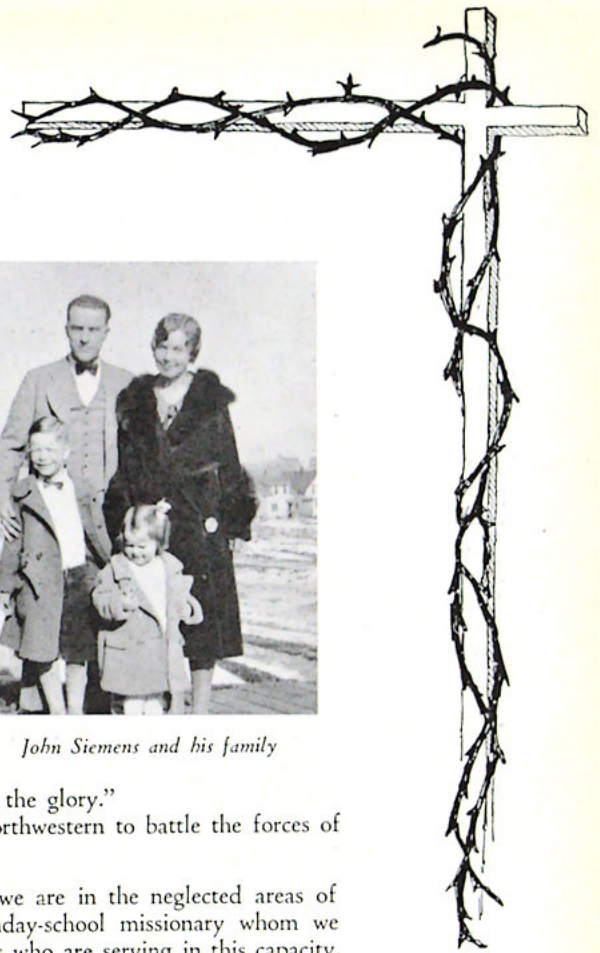
Mr. and Mrs. Jake Frey

"We have arranged to have regular preaching services at four stations; three of these have Sunday-school, and two have young people's organizations. At Roberts, Idaho, we have a young people's Bible study class, using the Northwestern Bible School doctrine notes with an occasional 'true and false' test. In this we honor Mr. Moyer.

"Our records indicate that during last year 10,067 miles were covered in visitation; 715 families were called upon; 175 sermons were preached; 13 decisions were made for Christ; and 7 believers were baptized. 'The harvest truly is plenteous, but the laborers are few'."

Another long step, and we are in North Dakota to visit a second colporter and his wife, Mr. ('17) and Mrs. B. H. Thorlakson (nee Edith Barrows, '17). We travel with them as they go from house to house, seeking to open a door for Christ to enter into some darkened soul. We hear them plead with men to heed the Word, and we see them leave a tract or a book, with a prayer that the written Word may cut as a "two-edged sword." We rejoice with them as a soul gropes its way from the wilderness of sin to the uplands of light. We come away with their testimony singing in our hearts, "I am in love with the work."

We pause a moment to emphasize that these are but two of the many couples engaged in this service. They may be unheralded and unsung in this world, but the heavenly record is the final test.



We might stop at many places along the way, but our time is short. We must hurry on. Shall we drop in on a busy pastor? Youthful in appearance and years, he is mighty for God. Young people love him and both young and old respect him. He has, by his preaching and his life, brought hope where before was despair, light for darkness, beauty for ashes.

In writing of his call to the pastoral field, John Siemens, '24, said: "The call was to a path of sacrifice, but this is the way the Savior took, and we decided that if we were ever to know God's will again, we must follow there."

Was the sacrifice worth while?

"After three years of praying, preaching, and plodding, the tide has begun to turn. The Sunday-school has trebled in size, the church membership has doubled, the pews are filling up, needs are being supplied, God is giving souls, others feel the call to full-time service, and there is 'joy in that city.' To God be the glory."

Hundreds of pastors like this have gone forth from Northwestern to battle the forces of apostasy in our own dark land.



John Siemens and his family



Arnold Frei

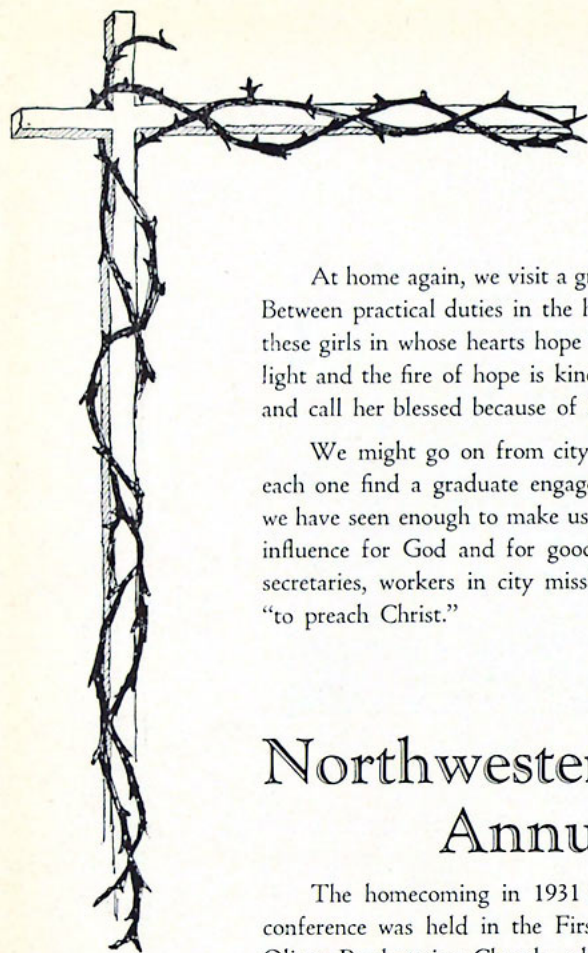
A short trip by car and we are in the neglected areas of northern Minnesota. The Sunday-school missionary whom we are to visit is one of the scores who are serving in this capacity. Their work consists of organizing Sunday-schools in country school houses, old homes, and town halls. They hold evangelistic meetings, prayer meetings, and Bible study classes. Arnold Frei, '29, the missionary whose guests we are, has in two years organized 10 new Sunday-schools and reorganized 12, visited 2,632 families, delivered 547 sermons, distributed \$453.97 worth of Bibles and literature, supervised 63 daily vacation Bible schools. And yet some people think that young men in Christian service lead a life of comparative ease!

Many of our graduates have entered this self-sacrificing field and are able to say: "The years have been years of joy."

A different type of work is done by the pastor's secretary. As we call upon Ruth Taylor, '24, in her office in the church in New York, we find her typing the pastor's sermon. Among her activities is the directing of the choir; no small task in any church. She also supervises the young people's meetings, visits the sick in the homes and hospitals, and is the moving spirit in the young women's work. The young women graduates of Northwestern fill many positions as church secretaries, and find that this branch of service is a fruitful and busy one.



Ruth Taylor



At home again, we visit a graduate, Mary McLean, '19, matron in a rescue home for girls. Between practical duties in the home, she teaches Bible classes and does personal work among these girls in whose hearts hope is dead and despair is regnant. Some souls are brought to the light and the fire of hope is kindled anew in many saddened hearts. Surely many will rise up and call her blessed because of her ministry.

We might go on from city to city, from state to state, all over this broad land, and in each one find a graduate engaged in some type of Christian service. But time has fled, and we have seen enough to make us realize that a Bible school such as Northwestern is a powerful influence for God and for good in our nation. Missionaries, pastors, colporters, evangelists, secretaries, workers in city missions and rescue homes—all have the same purpose; namely, "to preach Christ."



Northwestern Alumni Association Annual Homecoming

The homecoming in 1931 was held from October 26th to 28th. To save expense, no conference was held in the First Baptist Church, the alumni attending the meetings at the Oliver Presbyterian Church, where Dr. H. A. Ironside gave a series of Bible studies. We always enjoy hearing Dr. Ironside.

On Tuesday, the alumni and faculty were entertained at dinner at Russell Hall. A delightful program consisted of welcome addresses by Mrs. Huestis and Mr. S. E. Robb, a number by an alumni quartet, and a solo by Mr. George Krieger.

At the business meeting the following officers were elected:

President, Alfred Danielson, '21, Bend, Oregon.

Vice-President, L. Marquardt, '26, Minneapolis, Minnesota.

Corresponding Secretary, Mrs. Wm. Murk (Valencia Danielson, '23), Hastings, Minn.

Recording Secretary, Elsie Ulstrom, '27, Minneapolis, Minnesota.

Treasurer, Roy Austin, '28, Hopkins, Minnesota.

Editor, Helene Rensch, '27, St. Paul, Minnesota.

An important step was taken when a resolution was passed instituting a scholarship to be known as the "Alumni Memorial Scholarship," in memory of Alumni who have died in Christian service. This is the first definite plan our association has formulated to help our school. We believe it will result in the hearty co-operation of all our members.

The 1932 Homecoming will take place during the week of October 24. It is planned to devote more time to prayer and to meetings led and addressed by members of our association. Of our five hundred members, we would like to see at least two hundred and fifty. Pray that it may be a time of fellowship with one another and the Lord.

CATALOGUE



*"I must needs go home by the way of the cross,
There's no other way but this
I shall ne'er get sight of the Gates of Light;
If the way of the cross I miss."*

Christian Education

SOME time ago an old man living in New Jersey discovered \$5,000 in bank notes in a Bible that had been bequeathed to him forty years before. He had been living in comparative poverty for many years, while all the time, within his reach was the Bible, containing enough for his every need.

It is the purpose of the Northwestern Bible School to train its students to find the "unsearchable riches" in God's Word, thus enabling them to have an inexhaustible supply for all their needs. We believe that the Bible sheds light upon the path of life, light that will keep young people from losing their way in this age of doubt and materialism. Dr. Fitzwater has said that those whose minds are stored with the precious truths of God's Word lead a positive life and are ever ready to give a reason for the hope within them. Our graduates are "thoroughly furnished unto every good work."

OBJECTIVE

The objective of the Northwestern Bible and Missionary Training School is to train men and women in the thorough knowledge and effective practical use of the English Bible, and related subjects. Specific preparation is given to those who wish to equip themselves for a definite branch of Christian service. Graduates of the school serve as pastors, pastors' assistants, evangelists, home and foreign missionaries, Sunday School workers, young people's leaders, church secretaries, and Daily Vacation Bible School workers.

LOCATION

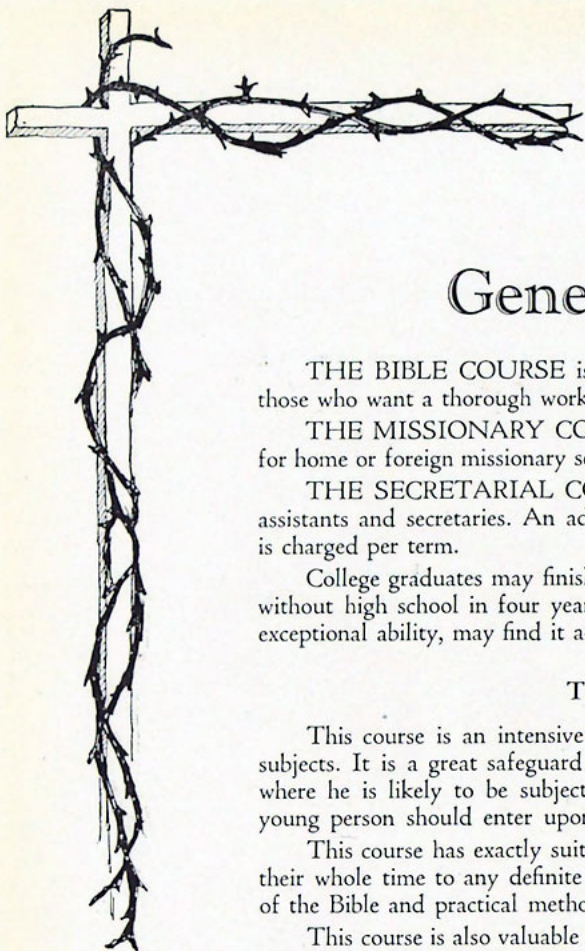
The Northwestern Bible School is situated in the heart of Minneapolis, one of the most beautiful cities on the continent.

The school is so located that educational and recreational facilities are easily accessible. Jackson Hall is just adjacent to the main City Public Library, and a few blocks from the Art Institute and other art galleries. The dormitories are located opposite beautiful Loring Park, affording ample opportunity for tennis and skating. In addition, there are twelve lakes within the city limits, with unequalled recreational advantages.

Northwestern is also ideally situated to enable students to train for all phases of Christian work. Churches, Sunday Schools, hospitals, successful missions and settlements, offer unusual openings for practical experience in many branches of Christian service.

Few cities in the land present so great an opportunity for spiritual, educational, and recreational advantages.





General Information

THE BIBLE COURSE is primarily for those who feel called to the ministry, or for those who want a thorough working knowledge of the Bible.

THE MISSIONARY COURSE is for those who feel led of God to offer themselves for home or foreign missionary service. This course includes a term of Medical Lectures.

THE SECRETARIAL COURSE is open to Seniors who are preparing to be pastors' assistants and secretaries. An additional fee to cover the cost of maintaining this department is charged per term.

College graduates may finish in two years, high school graduates in three years, and those without high school in four years. A student working his way through school, unless he has exceptional ability, may find it advisable to take four years to complete the course.

THE ONE-YEAR COURSE

This course is an intensive preparation, consisting of a study of the Bible, with related subjects. It is a great safeguard for a young person entering a modern college or university, where he is likely to be subjected to erroneous teachings regarding the Word of God. No young person should enter upon his college career without at least one year of Bible study.

This course has exactly suited the need of many young people who do not intend to give their whole time to any definite form of Christian service, but who desire a better knowledge of the Bible and practical methods of presenting it.

This course is also valuable to those who have been in the ministry for some time, but who want a thorough and comprehensive review of the Word of God. No diploma is given for this course.

ENTRANCE REQUIREMENTS

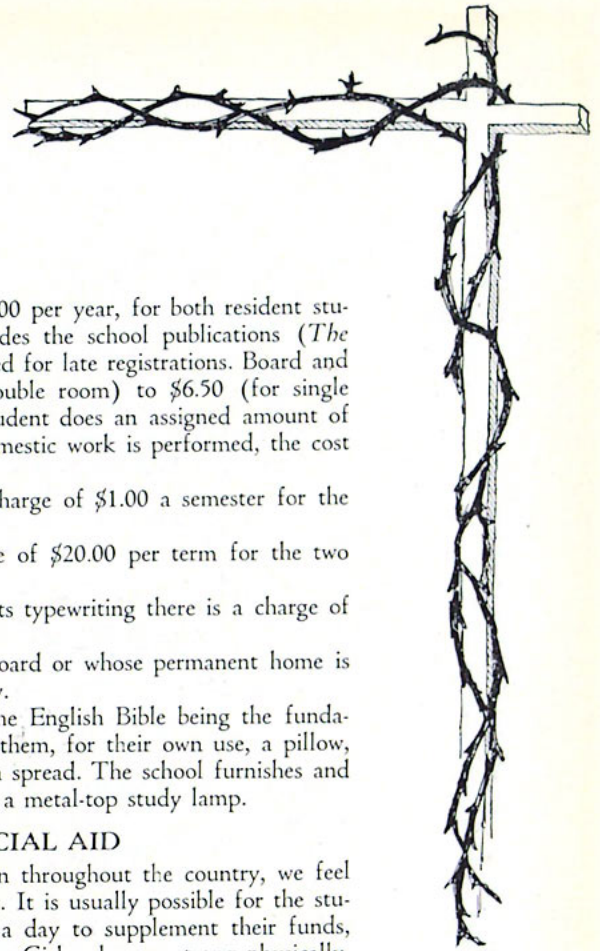
GENERAL: Every applicant must meet the following requirements: He must be at least seventeen years of age. He must have a satisfactory certificate of health, signed recently by a physician. He should have a certificate of successful vaccination against smallpox. An applicant must have an approved Christian character, willingness to work, to be taught, criticized and guided.

Application blanks must be filled out and considered before applicants are admitted to the school. The blanks, accompanied by health certificate, vaccination certificate, and photograph of the applicant, together with a transcript of his credits from previous schools attended, should be mailed to the school as early as possible before the opening of the term.

EDUCATIONAL: Because we know the Lord does call into His service those who have been denied the privileges of education, and uses them in winning souls, no one that has felt the call will be refused admission because of lack of previous education. He will be given the opportunity to overcome those things which would handicap him in the Lord's work by taking the four-year course designed especially for him. However, we advise preliminary training, at least to the extent of a high school education, for every student.

Graduates of recognized colleges and universities need take no English. Unless, however, they have one year's college credit in Public Speaking, they must take Public Speaking. Those who have had two years of college work must take senior English. High school graduates must take two years of English. Those who are not high school graduates must take four years of English.

Students who are not able to carry the work of the regular English course will be placed at the discretion of the English department.



Expenses

There is a registration fee of \$12.50 per term, or \$25.00 per year, for both resident students and those living outside the dormitories. This includes the school publications (*The Pilot* and the *SCROLL*). An extra fee of \$1.00 will be charged for late registrations. Board and room will be provided at the small cost of \$6.00 (for double room) to \$6.50 (for single room) per week under the assignment plan, by which a student does an assigned amount of domestic work, not exceeding an hour a day. Where no domestic work is performed, the cost is increased \$2.00 a week.

For those living in the dormitories there is an extra charge of \$1.00 a semester for the use of electricity for washing and ironing.

In the Secretarial Course there is an additional charge of \$20.00 per term for the two terms in which a student takes shorthand and typewriting.

For any student not in the secretarial course who elects typewriting there is a charge of \$12.00 per semester.

Every student who is not working for his room and board or whose permanent home is not in Minneapolis or St. Paul, must live in the dormitory.

Textbooks are provided by the students themselves, the English Bible being the fundamental textbook of the school. Students should bring with them, for their own use, a pillow, dresser scarf, towels, comforters, and a blanket suitable for a spread. The school furnishes and launders sheets and pillow cases. Every student should have a metal-top study lamp.

EMPLOYMENT AND FINANCIAL AID

When we consider the precarious employment situation throughout the country, we feel the Lord has been wonderfully gracious to us in this respect. It is usually possible for the students to find regular employment for two or three hours a day to supplement their funds, although no guarantee of the same can be given in advance. Girls who are strong physically, neat and clean, and pleasing in personality, and who are willing to do any type of work, may, through the Dean of Women, find homes where they can work for board and room, and about \$2.00 a week compensation, an amount sufficient for carfare. Students must have enough money to pay their registration fee in advance, and should have sufficient funds to carry them through the first semester without outside work.

The Curriculum

I. THE ENGLISH BIBLE

1. HERMENEUTICS (the teaching of the Principles of Interpretation)—*5 hours a week for two terms*

This is an introductory study dealing with the Bible, the Bible student, and Bible Study Principles. The last named, which is essential for a proper understanding of the Word, includes the Dispensational Principle, the Covenant Principle, the Ethnic Division Principle, the Initiation Principle, the Discrimination Principle, the Structural Principle, the Numerical Principle, the Typology Principle, the Prophetic Principle, etc.

2. SYNOPSIS—*5 hours a week for two terms*

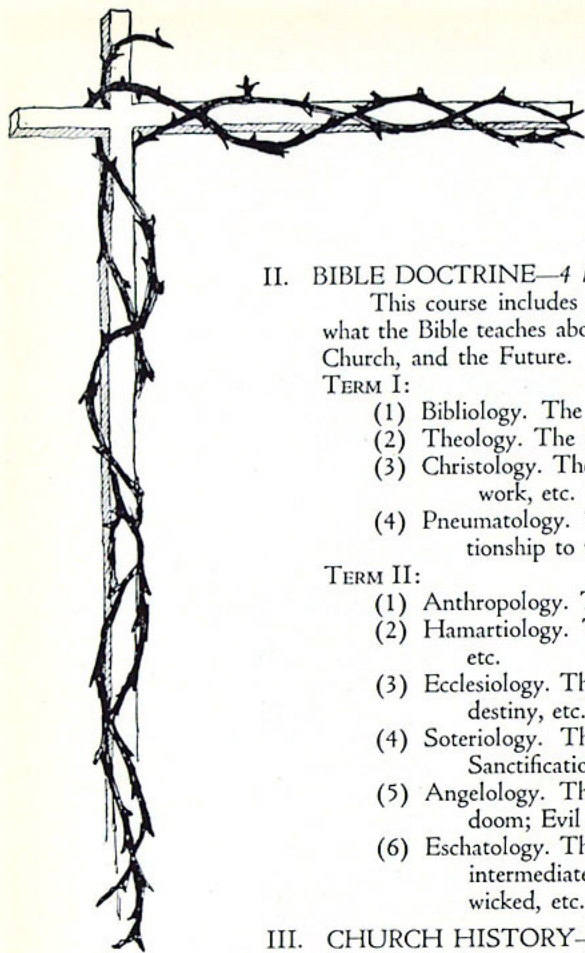
Synopsis is a bird's-eye view of the Bible as a whole, an outline of each book, and a study of its relation to other books. This course requires the student to read through the entire Bible in one year.

3. ANALYSIS—*5 hours a week for two terms*

Analysis is the unfolding of a book of the Bible in the light of its central thought and the circumstances under which it was written. The aim is to lay the foundation for Bible teaching and to develop the art of expository preaching. The student is required to do individual analytical work. Several books are covered in this course.

4. EXEGESIS—*3 hours a week for two terms*

Exegesis is the interpretation and explanation of the language and thought of the Bible—a minute study of the Word of God.



II. BIBLE DOCTRINE—4 hours a week for two terms

This course includes the cardinal doctrines of the Bible, studied in logical order—what the Bible teaches about God, Jesus Christ, the Holy Spirit, Angels, Man, Sin, the Church, and the Future.

TERM I:

- (1) Bibliology. The teaching concerning the Bible—inspiration, authenticity, etc.
- (2) Theology. The teaching concerning God—names, acts, attributes, etc.
- (3) Christology. The teaching concerning the Lord Jesus Christ—humanity, deity, work, etc.
- (4) Pneumatology. The teaching concerning the Holy Spirit—personality, relationship to world, Church, individuals, etc.

TERM II:

- (1) Anthropology. The teaching concerning Man—origin, fall, redemption, etc.
- (2) Hamartiology. The teaching concerning Sin—origin, nature, extent, penalty, etc.
- (3) Ecclesiology. The teaching concerning the Church—origin, order, relationships, destiny, etc.
- (4) Soteriology. The great doctrines of Salvation: Regeneration, Justification, Sanctification, etc.
- (5) Angelology. The teaching concerning Satan, his origin, location, work, and doom; Evil Angels, Holy Angels, etc.
- (6) Eschatology. The teaching concerning Last Things—second coming of Christ; intermediate state, resurrections, judgments; final abode of righteous and wicked, etc.

III. CHURCH HISTORY—2 hours a week for two terms

A synoptic view of the history of the Christian Church with an emphasis upon its interpretation and the relation which it bears to the church of today.

IV. BIBLE HISTORY—2 hours a week for two terms

An outline study of the geographical and historical background of the Old Testament. This course includes the history of the ancient empires and an examination of their relation to the Chosen People.

V. CHRISTIAN EVIDENCES—1 hour a week for one term

This is the scientific proof of Christianity, in all its essential characteristics, as a divine system of truth. It considers the Being of God, the religious nature of man, the reality of the supernatural factors in human experience, the truth of the Christian Scriptures, the historic evidence of Christianity, including the proof of archeology.

VI. POLEMICS—1 hour a week for one term

This is a consideration of the various cults and anti-Christian movements in the light of Biblical teaching.

VII. EVANGELISM—1 hour a week for one term

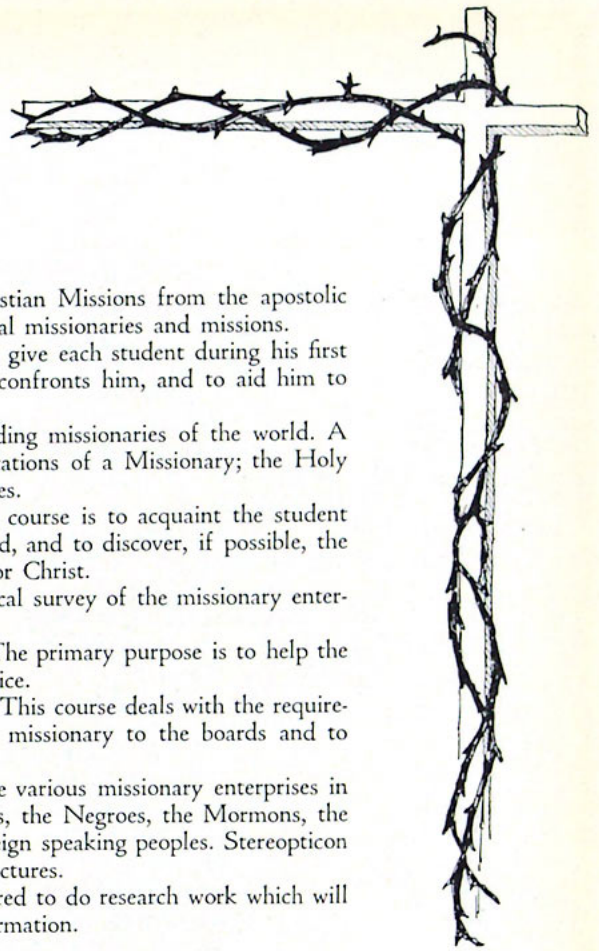
This is a study of both the methods and message in winning men to Christ and building up the Church of God.

VIII. BIBLICAL ARCHEOLOGY—2 hours a week for one term

This is a study of ancient Palestine, dealing with the land, the customs, and the manners of the people.

IX. PASTORAL THEOLOGY—2 hours a week for one term

This subject is intended for those who expect to become pastors or pastors' assistants. The course covers the duties and problems of the pastoral office and gives practical assistance to anyone who is called to serve in any pastoral relationship.



X. MISSIONS—*1 hour a week for six terms*

This course is an outline of the history of Christian Missions from the apostolic era to the present day, including brief studies of typical missionaries and missions.

TERM I: A course of lectures, the aim of which is to give each student during his first year a vision of the great unfinished task which confronts him, and to aid him to see his personal responsibility to that task.

TERM II: An intensive study of the lives of the leading missionaries of the world. A course of lectures is given dealing with: Qualifications of a Missionary; the Holy Spirit in Relation to Missions; Missionary Motives.

TERM III: Comparative religions. The object of this course is to acquaint the student with the great non-Christian religions of the world, and to discover, if possible, the best methods of reaching the adherents thereof for Christ.

TERM IV: The history of missions. This is an historical survey of the missionary enterprise from the time of Christ to the present day.

TERM V: 1. A study of some typical mission fields. The primary purpose is to help the missionary candidate in choosing his field of service.

2. The Principles and Practice of Missions. This course deals with the requirements of the missionary, the relationship of the missionary to the boards and to fellow-workers and natives and life on the field.

TERM VI: Home Missions. Lectures are given on the various missionary enterprises in the homeland, as follows: The American Indians, the Negroes, the Mormons, the Jews, the Mountaineers, the Immigrants, and foreign speaking peoples. Stereopticon slides are used in connection with some of the lectures.

Throughout the entire course the student is required to do research work which will acquaint him with the best sources of missionary information.

XI. MEDICAL LECTURES—*2 hours a week for one term*

This course acquaints the student with the simple, practical principles of caring for the sick, also the prevention and treatment of common diseases. Instruction is given in nursing, first aid, hygiene and sanitation. The principles taught are, so far as possible, applicable to the varying situations which a missionary meets.

XII. BIBLE PEDAGOGY—*2 hours a week for one term*

This class has for its purpose the training of young men and women to be interesting and efficient Bible teachers. The principles of teaching are put into practice by the student, who is called upon to actually teach the Word by some one of the effective methods used in the Northwestern Bible School.

XIII. HOMILETICS

1. Freshman—*2 hours a week for one term*

Homiletics is the science which treats of the structure and presentation of sermons. The first term is taken up with the study of the theory of sermon presentation, together with the making of simple sermon outlines.

2. Advanced Homiletics—*2 hours a week for two terms*

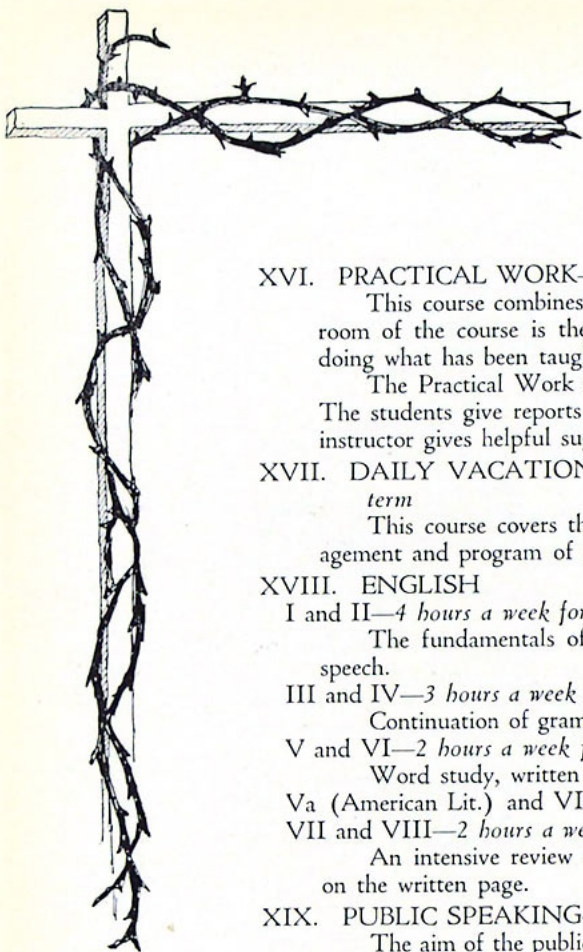
In this course the student is given practical instruction in the preparation of sermons, gospel addresses for various occasions, and is called upon to engage in the actual practice of preaching and Bible teaching.

XIV. ETIQUETTE—*1 hour a week for one term*

This is a course designed to aid in proper personal conduct in home, social, business, and public life.

XV. PERSONAL WORK—*2 hours a week for two terms*

This subject equips the student to deal individually with the ignorant, the unconcerned, the procrastinator, those led away by false cults, or those with any possible difficulty concerning their personal salvation. The student is trained to refute false doctrine by a skillful use of the Scriptures.



XVI. PRACTICAL WORK—*Classroom work, 1 hour a week for the entire course*

This course combines the theory and practice of Christian work. The largest classroom of the course is the field of outside service, where the students learn by actual doing what has been taught in the lecture room.

The Practical Work course includes a weekly report hour which serves as a clinic. The students give reports of the practical work accomplished during the week, and the instructor gives helpful suggestions in dealing with individual cases.

XVII. DAILY VACATION BIBLE SCHOOL METHODS—*1 hour a week for one term*

This course covers the scope and purpose of the Vacation Bible School; the management and program of a school; object lessons; choruses, etc.

XVIII. ENGLISH

I and II—*4 hours a week for two terms*

The fundamentals of grammar, with emphasis on sentence structure and parts of speech.

III and IV—*3 hours a week for two terms*

Continuation of grammar and a study of English diction and narrative composition.

V and VI—*2 hours a week for two terms*

Word study, written and oral descriptive and expository composition, and rhetoric.

Va (American Lit.) and VIa (English Lit.) each course—*1 hour a week for one term*

VII and VIII—*2 hours a week for two terms*

An intensive review of rhetoric and grammatical principles, with special emphasis on the written page.

XIX. PUBLIC SPEAKING—*2 hours a week for two terms*

The aim of the public speaking class is to develop the power to read and speak with ease and effectiveness. Timidity is overcome and proper principles of platform address and manners are taught. As an elementary knowledge of English Phonetics is indispensable to a systematic study of public speaking, our aim is to acquaint the student with the speech-mechanics of his own language in its standard form. The basic principles of Parliamentary Law are also included in this course, enabling the student to properly preside over an assembly.

XX. JOURNALISM—*1 hour a week for one term*

This covers the principles of writing and editing printed matter. Instructions are given in proofreading, preparation of news articles and editorials, process of printing, and selection of cuts.

Students who show special ability are given opportunity to write for "The Pilot," a Bible study magazine published by the school. Another channel for literary expression is found in the SCROLL, which is published annually by the Senior Class.

XXI. TYPEWRITING—*5 hours a week for two terms*

Typewriting I—Theory of typewriting.

Typewriting II—Advanced typewriting.

XXII. SHORTHAND—*5 hours a week for two terms*

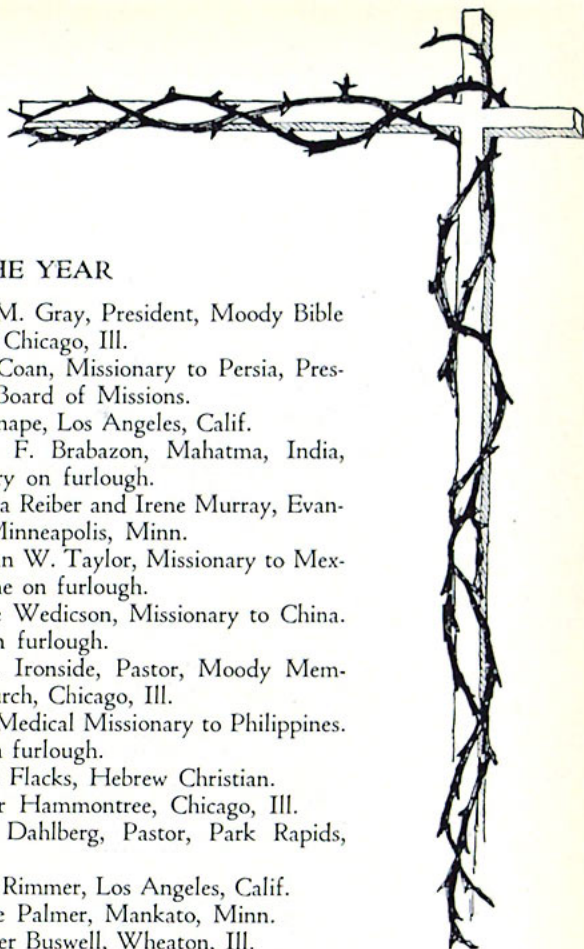
Shorthand I—Principles of shorthand, with elementary dictation.

Shorthand II—With dictation practice and speed studies.

FALL OPENING—1932

The opening date for the next term will be September 26, 1932. If possible, applications should be sent to the school at least a month before the opening date, accompanied by a doctor's statement of health and certificate of vaccination, photograph of the applicant, and list of credits from other educational institutions previously attended.

For further information, for catalogs, and for application blanks, men should write to Mr. R. L. Moyer, Dean of Men, and women to Miss Marie R. Acomb, Dean of Women, 20 South Eleventh Street, Minneapolis, Minn.



OUTSIDE SPEAKERS FOR THE YEAR

- | | |
|--|---|
| Dr. A. C. Gaebelein, New York City. | Dr. James M. Gray, President, Moody Bible Institute, Chicago, Ill. |
| Dr. John Thomas, Korea. Missionary on furlough. | Dr. F. G. Coan, Missionary to Persia, Presbyterian Board of Missions. |
| Rev. William Moritz, Slayton, Minn. | Dr. John Snape, Los Angeles, Calif. |
| Mr. W. L. Thompson, Costa Rica. | Mr. James F. Brabazon, Mahatma, India, Missionary on furlough. |
| Dr. Henry Ostrom, Moody Bible Institute, Chicago, Ill. | Misses Alma Reiber and Irene Murray, Evangelists, Minneapolis, Minn. |
| Dr. Earle V. Pierce, Pastor, Lake Harriet Baptist Church, Minneapolis, Minn. | Mr. Norman W. Taylor, Missionary to Mexico. Home on furlough. |
| Rev. Lloyd Hunter, Union Sunday School Missionary in Canada. | Miss Jennie Wedicson, Missionary to China. Home on furlough. |
| Miss Mary Laughlin, Missionary to India. Home on furlough. | Dr. H. A. Ironside, Pastor, Moody Memorial Church, Chicago, Ill. |
| Rev. B. Davidson, Missionary to India. Home on furlough. | Dr. Cully, Medical Missionary to Philippines. Home on furlough. |
| Miss Edna Forsell, Missionary to India. Home on furlough. | Mr. Joseph Flacks, Hebrew Christian. |
| Dr. H. W. Kirby, Missionary to India. Home on furlough. | Mr. Homer Hammontree, Chicago, Ill. |
| Dr. and Mrs. J. T. Bergen, Minneapolis, Minn. | Mr. Gust Dahlberg, Pastor, Park Rapids, Minn. |
| Dr. and Mrs. Kaye Smith, Ames, Iowa. | Mr. Harry Rimmer, Los Angeles, Calif. |
| Miss Fannie Holman, Missionary to India. Home on furlough. | Mr. George Palmer, Mankato, Minn. |
| | Dr. J. Oliver Buswell, Wheaton, Ill. |
| | Mr. Dale Jessup, Anoka, Minn. |

CALENDAR 1932-33

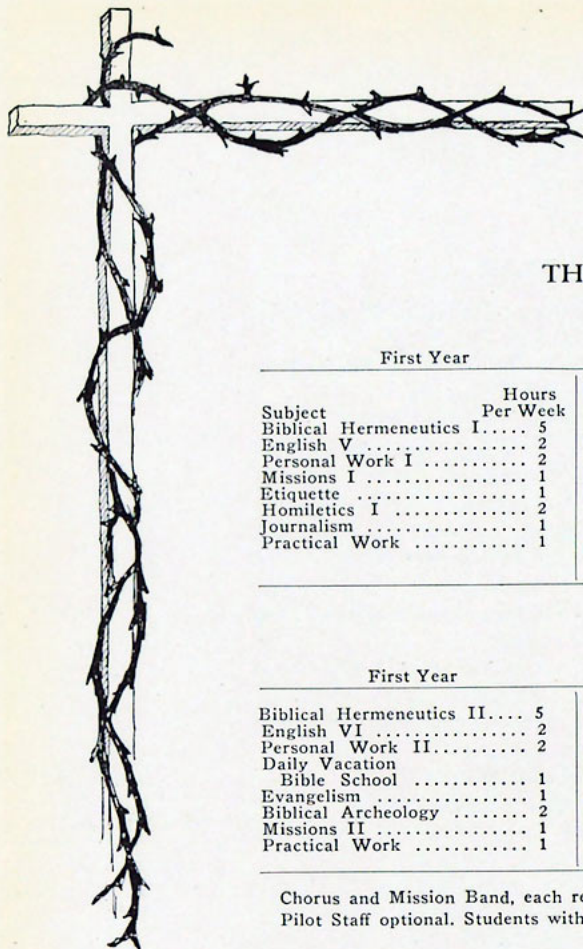
First Semester

- | | |
|----------------|--|
| Sept. 22 | 9:00-12:00 a.m. and 1:00-3:00 p.m. Registration (Twin City Students) |
| Sept. 23 | 9:00-12:00 a.m. and 1:00-3:00 p.m. Registration (Out-of-town Students) |
| Sept. 24 | 9:00-12:00 a.m. Registration (Out-of-town Students) (Offices closed Sat. p.m.) |
| Sept. 26 | Classes begin 7:45 a.m. |
| Nov. 7 | Mid-Term Examinations begin |
| Nov. 24-25 | Thanksgiving Vacation |
| Dec. 17-Jan. 2 | (Inclusive)—Christmas Vacation |
| Jan. 23-27 | Final Examinations |

Second Semester

- | | |
|---------------|--|
| Jan. 27-28 | Registration |
| Feb. 12 | Washington's Birthday |
| Jan. 30 | Classes begin 7:45 a.m. |
| Mar. 13 | Mid-Term Examinations begin |
| Apr. 15-25 | (Inclusive)—Spring Vacation. Easter Sunday, April 23 |
| May 12 | Banquet in honor of Seniors |
| May 28 | Baccalaureate |
| May 30 | Decoration Day |
| May 29-June 2 | Final Examinations |
| June 2 | Commencement |

There will be an extra fee of \$1.00 for late registrations.



THREE-YEAR BIBLE COURSE

Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	5
English V	2	Doctrine I	4	Pastoral Theology	2
Personal Work I	2	Public Speaking I	2	Homiletics II	2
Missions I	1	Polemics	1	English VII	2
Etiquette	1	Church History I	2	Exegesis I	3
Homiletics I	2	or		Practical Work	1
Journalism	1	Typewriting I	3		
Practical Work	1	Practical Work	1		

Term Two

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	5
English VI	2	Doctrine II	4	Homiletics III	2
Personal Work II	2	Public Speaking II	2	English VIII	2
Daily Vacation		Christian Evidences	1	Exegesis II	3
Bible School	1	Church History II	2	Bible Pedagogy	2
Evangelism	1	or		Practical Work	1
Biblical Archeology	2	Typewriting II	3		
Missions II	1	Practical Work	1		
Practical Work	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.

FOUR-YEAR BIBLE COURSE

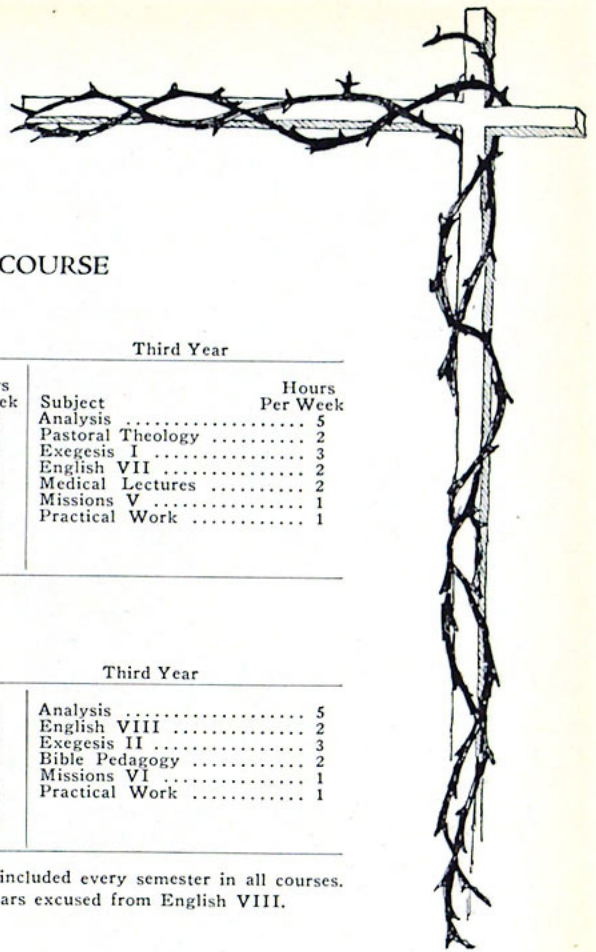
Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics	5	Synopsis I	5	Analysis	5	Analysis	5
English I	4	English III	3	Doctrine I	4	Pastoral Theology	2
Bible History I	2	Public Speaking I	2	English V	2	Exegesis I	3
Etiquette	1	Personal Work I	2	Am. Lit.	1	English VII	2
Homiletics I	2	Journalism	1	Polemics	1	Homiletics II	2
Practical Work	1	Missions I	1	Church History I	2	Practical Work	1
		Practical Work	1	or			
				Typewriting I	3		
				Practical Work	1		

Term Two

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	5	Analysis	5
English II	4	English IV	3	Doctrine II	4	Homiletics III	2
Bible History II	2	Evangelism	1	English VI	2	English VIII	2
Daily Vacation		Personal Work II	2	Eng. Lit.	1	Exegesis II	3
Bible School	1	Public Speaking	2	Christian Evidences	1	Bible Pedagogy	2
Biblical Archeology	2	II	2	Church History II	2	Practical Work	1
Practical Work	1	Missions II	1	or			
		Practical Work	1	Typewriting II	3		
				Practical Work	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.



THREE-YEAR MISSIONARY COURSE

Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	5
English V	2	Doctrine I	4	Pastoral Theology	2
Personal Work I	2	Public Speaking	2	Exegesis I	3
Missions I	1	Polemics	1	English VII	2
Etiquette	1	Church History I	2	Medical Lectures	2
Homiletics I	2	or		Missions V	1
Journalism	1	Typewriting I	3	Practical Work	1
Practical Work	1	Missions III	1		
		Practical Work	1		

Term Two

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	5
English VI	2	Doctrine II	4	English VIII	2
Personal Work II	2	Public Speaking II	2	Exegesis II	3
Daily Vacation Bible School	1	Church History II	2	Bible Pedagogy	2
Evangelism	1	or		Missions VI	1
Biblical Archeology	2	Typewriting II	3	Practical Work	1
Missions II	1	Missions IV	1		
Practical Work	1	Practical Work	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.

FOUR-YEAR MISSIONARY COURSE

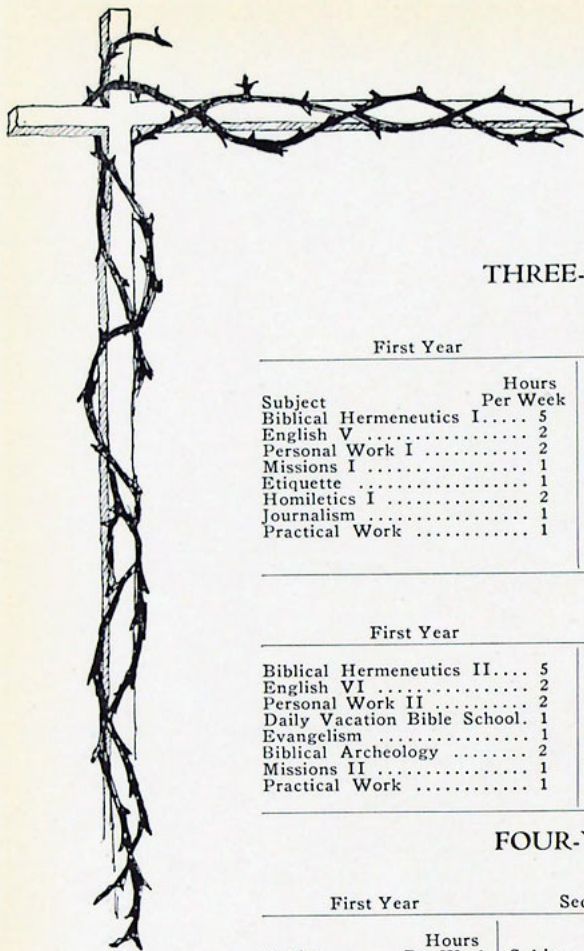
Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	5	Analysis	5
English I	4	English III	3	Doctrine I	4	Pastoral Theology	2
Bible History I	2	Public Speaking I	2	English V	2	Exegesis I	3
Etiquette	1	Personal Work I	2	Am. Lit.	1	English VII	2
Homiletics I	2	Journalism	1	Polemics	1	Medical Lectures	2
Practical Work	1	Missions I	1	Church History I	2	Missions V	1
		Practical Work	1	or		Practical Work	1
				Typewriting I	3		
				Missions III	1		
				Practical Work	1		

Term Two

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	5	Analysis	5
English II	4	English IV	3	Doctrine II	4	Exegesis II	3
Bible History II	2	Public Speaking II	2	English VI	2	English VIII	2
D. V. B. S.	1	Personal Work II	2	Eng. Lit.	1	Missions VI	1
Biblical Archeology	2	Missions II	1	Church History II	2	Bible Pedagogy	2
Practical Work	1	Evangelism	1	or		Practical Work	1
		Practical Work	1	Typewriting II	3		
				Missions IV	1		
				Practical Work	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.



THREE-YEAR SECRETARIAL COURSE

Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I.....	5	Synopsis I.....	5	Analysis.....	5
English V.....	2	Doctrine I.....	4	English VII.....	2
Personal Work I.....	2	Public Speaking I.....	2	Shorthand I.....	5
Missions I.....	1	Polemics.....	1	Typewriting I.....	5
Etiquette.....	1	Church History I.....	2	Exegesis I (optional).....	3
Homiletics I.....	2	Practical Work.....	1	Practical Work.....	1
Journalism.....	1				
Practical Work.....	1				

Term Two

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II....	5	Synopsis II.....	5	Analysis.....	5
English VI.....	2	Doctrine II.....	4	English VIII.....	2
Personal Work II.....	2	Public Speaking II.....	2	Shorthand II.....	5
Daily Vacation Bible School.....	1	Christian Evidences.....	1	Typewriting II.....	5
Evangelism.....	1	Church History II.....	2	Exegesis II (optional).....	3
Biblical Archeology.....	2	Practical Work.....	1	Practical Work.....	1
Missions II.....	1				
Practical Work.....	1				

FOUR-YEAR SECRETARIAL COURSE

Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I..	5	Synopsis I.....	5	Analysis.....	5	Analysis.....	5
English I.....	4	English III.....	3	Doctrine I.....	4	English VII.....	2
Bible History I.....	2	Public Speaking I..	2	English V.....	2	Shorthand I.....	5
Etiquette.....	1	Personal Work I..	2	Polemics.....	1	Typewriting I.....	5
Homiletics I.....	2	Journalism.....	1	Church History I..	2	Exegesis I.....	3
Practical Work.....	1	Missions I.....	1	Practical Work....	1	(optional)	
		Practical Work....	1			Practical Work....	1

Term Two

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics II..	5	Synopsis II.....	5	Analysis.....	5	Analysis.....	5
English II.....	4	English IV.....	3	Doctrine II.....	4	English VIII.....	2
Bible History II.....	2	Public Speaking II..	2	English VI.....	2	Shorthand II.....	5
Daily Vacation Bible School.....	1	Personal Work II..	2	Christian Evidences..	1	Typewriting II.....	5
Bible School.....	1	Missions II.....	1	Church History II..	2	Exegesis II.....	3
Biblical Archeology.....	2	Evangelism.....	1	Practical Work....	1	(optional)	
Practical Work.....	1	Practical Work....	1			Practical Work....	1

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.

ONE-YEAR COURSE

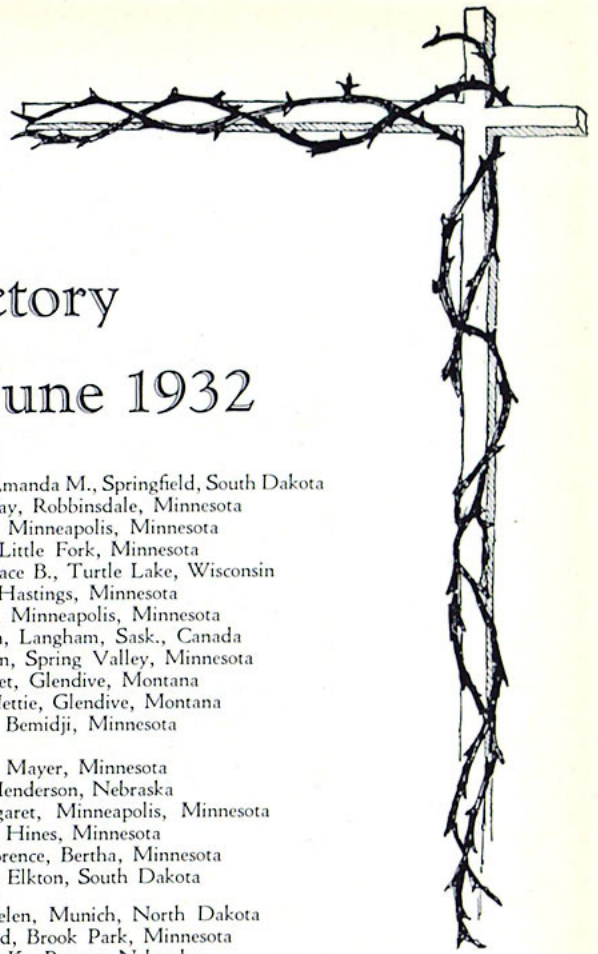
Term 1

Subject	Hours Per Week
Biblical Hermeneutics I.....	5
Personal Work I.....	2
Doctrine I.....	4
Missions I.....	1
Polemics.....	1
Practical Work.....	1

Term 2

Subject	Hours Per Week
Biblical Hermeneutics II.....	5
Personal Work II.....	2
Doctrine II.....	4
Missions II.....	1
Christian Evidences.....	1
Practical Work.....	1

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students with credit for Pilot Staff for two years excused from English VIII.



Student Directory

September 1931 - June 1932

Adkins, Dale, Tyler, Minnesota
Akenson, Curtis B., Minneapolis, Minnesota
Anderson, Arthur, Preeceville, Sask., Canada
Anderson, Dorothy, Worthington, Minn.
Anderson, Elving, Hopkins, Minnesota
Anderson, Lillyan A., Duluth, Minnesota
Andersen, Mrs. S. P., Boelus, Nebraska
Andersen, Mr. S. P., Boelus, Nebraska
Atherton, Ruth, Chicago, Illinois
Austin, Lucille, Minneapolis, Minnesota

Bachman, Rose, Anoka, Minnesota
Barber, Donald, Duluth, Minnesota
Bailey, Virginia, Wibaux, Montana
Barber, Helen A., Granite Falls, Minnesota
Barnett, Isabell, Burlington, North Dakota
Bascombe, Gale, Minneapolis, Minnesota
Bassett, Kenneth, Hopkins, Minnesota
Bassingthwaite, Stella, Hannah, North Dakota
Benson, Elinor, St. Paul, Minnesota
Berglund, Anna, Minneapolis, Minnesota
Blixt, Minnie, Worthington, Minnesota
Bogue, Grace, Minneapolis, Minnesota
Bondeson, Hazel, Gheen, Minnesota
Boomer, Paul E., Aitkin, Minnesota
Borden, Beatrice, Minneapolis, Minnesota
Bouchie, Alvina, Randall, Minnesota
Bowder, Vera, Lake Norden, South Dakota
Bowersfield, Donald, Lockhart, Minnesota
Braund, Celia, Hustler, Wisconsin
Brown, Mildred, Minneapolis, Minnesota
Bunker, Merle, Afton, Iowa
Burnes, Jeanette, Minneapolis, Minnesota
Burton, Lewis, Crosby, Minnesota
Burville, George A., Kansas City, Missouri
Burville, Walter A., Kansas City, Missouri

Carlson, Effie, North Branch, Minnesota
Carr, Charles, Minneapolis, Minnesota
Catlin, Mildred, Duluth, Minnesota
Christenson, Evelyn, Westbrook, Minnesota
Christenson, Henry, Aalborg, Denmark
Christianson, Victor J., Albert Lea, Minnesota
Coffey, Velma, Humeston, Iowa
Collin, Gertrude, Alexandria, Minnesota
Comstock, Lyle, Miles City, Montana
Comstock, Robert, Miles City, Montana
Conrad, Harris, Yakima, Washington
Conradson, Irving, Minneapolis, Minnesota
Cook, Sarah, Herman, Minnesota
Cordell, Ruth, Lake Crystal, Minnesota
Cottingham, Inez, Crosby, Minnesota
Crail, Kathryn C., Minneapolis, Minnesota
Cushing, Helen, Buffalo, New York
Cushing, Sylvia, Buffalo, New York

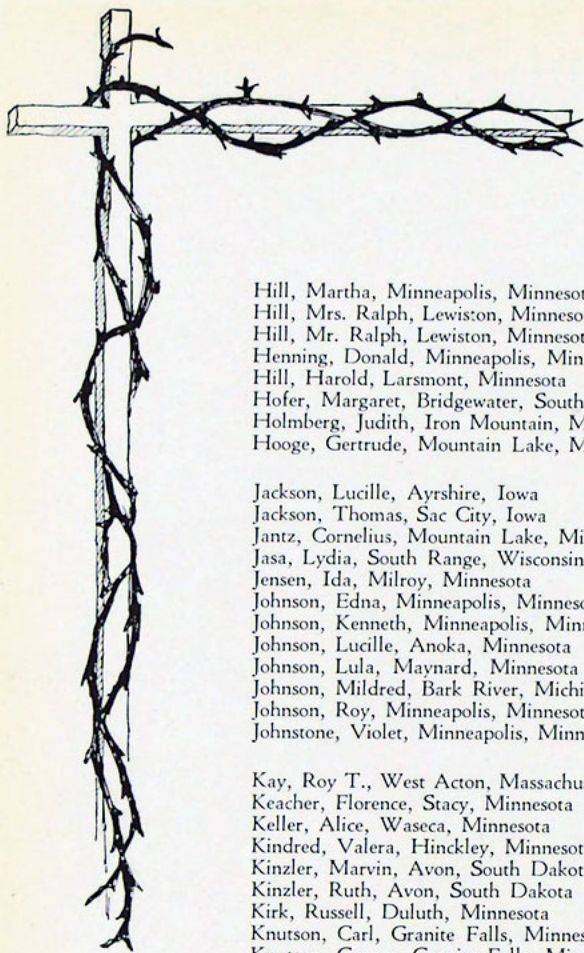
Dahlenburg, Amanda M., Springfield, South Dakota
Dallin, Ivy May, Robbinsdale, Minnesota
Davis, Corbin, Minneapolis, Minnesota
Davis, Laura, Little Fork, Minnesota
Davison, Wallace B., Turtle Lake, Wisconsin
Day, Shirley, Hastings, Minnesota
Dennis, Virgil, Minneapolis, Minnesota
Doerksen, John, Langham, Sask., Canada
Drinkall, Helen, Spring Valley, Minnesota
Dunn, Margaret, Glendive, Montana
Dunn, Mrs. Nettie, Glendive, Montana
DuPuy, Alice, Bemidji, Minnesota

Englke, Vilen, Mayer, Minnesota
Epp, Marie, Henderson, Nebraska
Erickson, Margaret, Minneapolis, Minnesota
Ernest, Victor, Hines, Minnesota
Estermann, Florence, Bertha, Minnesota
Even, Ida M., Elkton, South Dakota

Fadenrecht, Helen, Munich, North Dakota
Fischer, Edward, Brook Park, Minnesota
Flaming, Peter K., Paxton, Nebraska
Frederickson, William, Minneapolis, Minnesota

Gallagher, Eva, Austin, Minnesota
Garcia, Barney, Chicago, Illinois
Gardner, Robert G., Stillwater, Minnesota
Gilson, Ruth, Minneapolis, Minnesota
Glyn, Lois, Topeka, Kansas
Godbey, Norman, Hutchinson, Kansas
Goertzen, Anna, Madrid, Nebraska
Goertzen, Tena, Madrid, Nebraska
Goodman, Virginia, Wellington, Kansas
George, Emma, Lehr, North Dakota
Griffith, John, Duluth, Minnesota
Groce, Ruth, Ramona, South Dakota
Gustavson, Doris, Pequot, Minnesota

Hallen, Victor, Minneapolis, Minnesota
Halvorsen, Arlin, Goldfield, Iowa
Halvorsen, Philip, Goldfield, Iowa
Ham, Burchard, Kasson, Minnesota
Hammero, Mary, Westbrook, Minnesota
Hanna, Dorothy, Duluth, Minnesota
Hanneman, Ruth, Minneapolis, Minnesota
Hansen, Edna, Camp Douglas, Wisconsin
Hansen, Eleanor, Crookston, Minnesota
Havens, Harry, Minneapolis, Minnesota
Havinga, Anna, Grand Rapids, Michigan
Hayden, Iva, Waterloo, Iowa
Hawks, Violet, Brookings, South Dakota
Hazzard, Mrs. Mildred, St. Paul, Minnesota
Hazzard, Mr. Herbert, St. Paul, Minnesota
Hegge, Rudolph, Vining, Minnesota
Heilig, Percy, Hastings, Minnesota
Heilig, Raymond, Hastings, Minnesota



Hill, Martha, Minneapolis, Minnesota
 Hill, Mrs. Ralph, Lewiston, Minnesota
 Hill, Mr. Ralph, Lewiston, Minnesota
 Henning, Donald, Minneapolis, Minnesota
 Hill, Harold, Laramont, Minnesota
 Hofer, Margaret, Bridgewater, South Dakota
 Holmberg, Judith, Iron Mountain, Michigan
 Hooge, Gertrude, Mountain Lake, Minnesota

Jackson, Lucille, Ayrshire, Iowa
 Jackson, Thomas, Sac City, Iowa
 Jantz, Cornelius, Mountain Lake, Minnesota
 Jasa, Lydia, South Range, Wisconsin
 Jensen, Ida, Milroy, Minnesota
 Johnson, Edna, Minneapolis, Minnesota
 Johnson, Kenneth, Minneapolis, Minnesota
 Johnson, Lucille, Anoka, Minnesota
 Johnson, Lula, Maynard, Minnesota
 Johnson, Mildred, Bark River, Michigan
 Johnson, Roy, Minneapolis, Minnesota
 Johnstone, Violet, Minneapolis, Minnesota

Kay, Roy T., West Acton, Massachusetts
 Keacher, Florence, Stacy, Minnesota
 Keller, Alice, Waseca, Minnesota
 Kindred, Valera, Hinckley, Minnesota
 Kinzler, Marvin, Avon, South Dakota
 Kinzler, Ruth, Avon, South Dakota
 Kirk, Russell, Duluth, Minnesota
 Knutson, Carl, Granite Falls, Minnesota
 Knutson, George, Granite Falls, Minnesota
 Knutson, Joseph, Granite Falls, Minnesota
 Kraft, George C., Minneapolis, Minnesota
 Krueger, Doloris, Wheatland, North Dakota

Larson, Albert, Council Bluffs, Iowa
 Larson, Iona, Miles City, Montana
 Lehman, Elsie, Grantsburg, Wisconsin
 LeMaitre, Grace, St. Paul, Minnesota
 Lemke, Paul, St. Paul, Minnesota
 Leppke, Clara, Carrington, North Dakota
 Linscheid, Selma, Butterfield, Minnesota
 Lowen, Abe, Alsen, North Dakota
 Lucas, Helen, Pipestone, Minnesota
 Lundgren, Mabel, Amery, Wisconsin
 Lundmark, Esther, Duluth, Minnesota
 Lundstedt, Ethel, Minneapolis, Minnesota

McBain, Loren, Bottineau, North Dakota
 McCullough, Willis, Hinckley, Minnesota
 MacDonald, Katherine, Edmore, North Dakota
 McElroy, Dean, Dalton, Wisconsin
 McKegney, Otto, New Lisbon, Wisconsin
 McQuoid, Frank, Minneapolis, Minnesota
 Madson, Faye, Westbrook, Minnesota
 Manz, Martha, Butte, North Dakota
 Mars, Arne, Beresford, South Dakota
 Martenson, Lois, Granite Falls, Minnesota
 Meyer, Margaret, Long Lake, Minnesota
 Miller, Clifford, Frederic, Wisconsin
 Miller, Emmeline, Paynesville, Minnesota
 Mitchell, Elsie, Westbrook, Minnesota
 Moody, Howard, Tomahawk, Wisconsin
 Moritz, M. James, Walhalla, North Dakota
 Mueller, Ethel, Wibaux, Montana

Neaderboamer, Ernest, Ennigloh, West Falen, Germany

Nelson, Amy, Maynard, Minnesota
 Nelson, Anna, Luck, Wisconsin
 Nelson, Evelyn, Wheeler, Wisconsin
 Nelson, Harvey, Diamond Bluff, Wisconsin
 Nelson, Herbert, Amery, Wisconsin
 Nelson, Ralph, Hastings, Minnesota
 Nelson, Verna, Clearbrook, Minnesota
 Newstrom, Jenny, Redtop, Minnesota
 Nielson, Marion, Kiester, Minnesota
 Nyholm, Evelyn, Minneapolis, Minnesota
 Nyquist, Arvid, Wolverton, Minnesota
 Nyvall, Cecil, Minneapolis, Minnesota

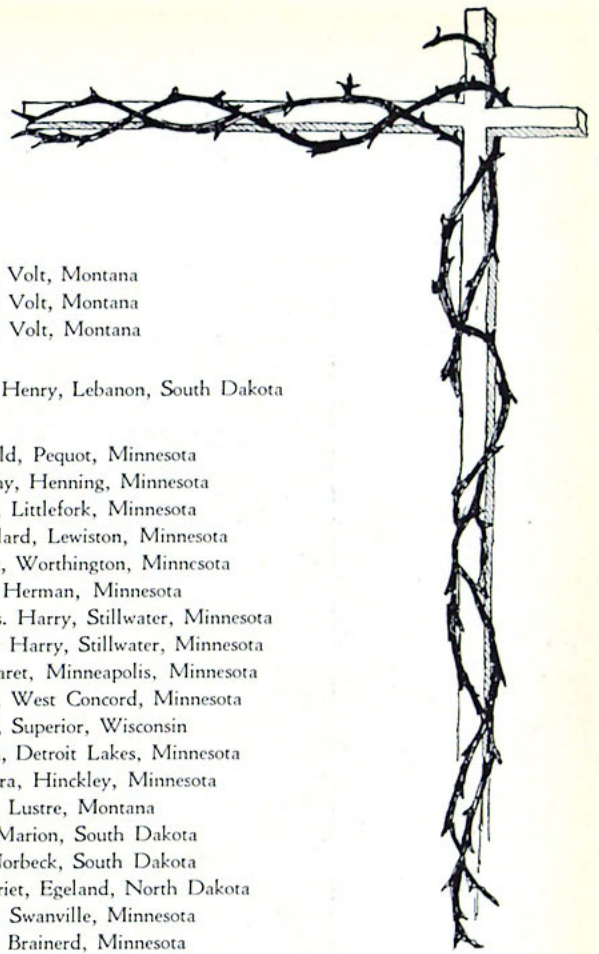
Oakes, Wilfred, Owatonna, Minnesota
 Ockerman, Gladys, Westbrook, Minnesota
 Oldre, Margaret, Minneapolis, Minnesota
 Olson, Eugene, Stromsburg, Texas
 Olson, Myrtle, Osakis, Minnesota
 Olson, Norma, Pasadena, California
 Oman, Lawrence, Kerkhoven, Minnesota
 Orcutt, George, Elmore, Minnesota
 Ortman, Elsie, Marion, South Dakota
 Ott, Ruth, Granite Falls, Minnesota

Palo, Rosabelle, Virginia, Minnesota
 Parks, Elsie, Grand Rapids, Minnesota
 Patzsch, Ella, Minneapolis, Minnesota
 Perron, Clifford, Davenport, Iowa
 Peters, Marcella, St. Paul, Minnesota
 Peters, Lorraine, St. Paul, Minnesota
 Peterson, Frank, Rose Creek, Minnesota
 Peterson, Herbert, Poplar, Wisconsin
 Peterson, Herold, Little Falls, Minnesota
 Peterson, Iris, Minneapolis, Minnesota
 Philipps, Maurine, Worthington, Minnesota
 Pickering, Ione, Crane, Montana
 Pratt, Almeda, Anoka, Minnesota
 Prentice, Mrs. Alice, Minneapolis, Minnesota
 Prentice, Mr. Leonard, Minneapolis, Minnesota
 Purdy, Ralph, Cherry Creek, New York

Quimby, Joy, Spencer, Wisconsin

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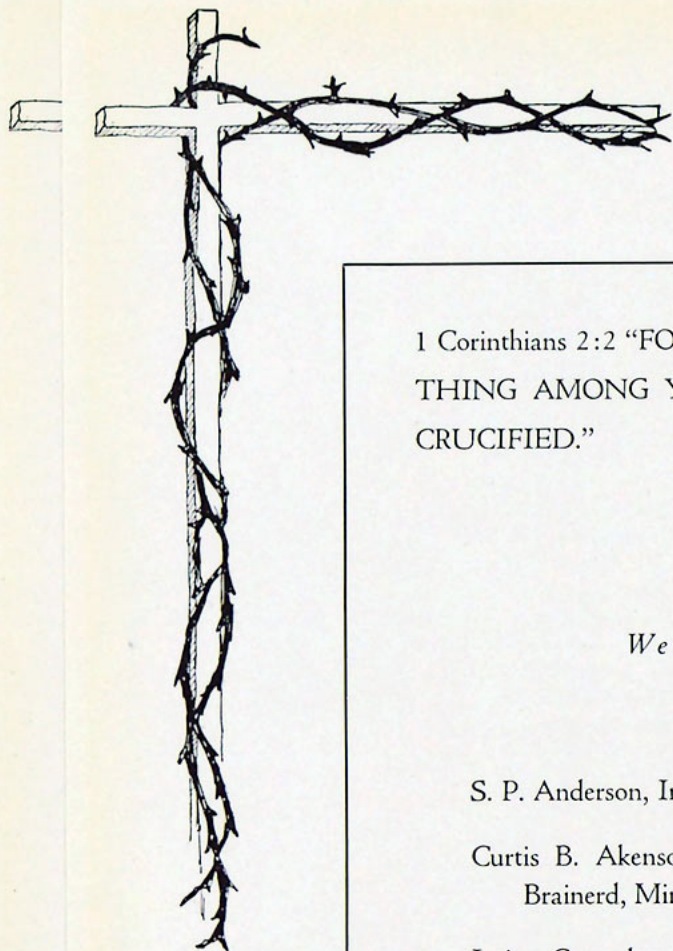
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To Miss Marie R. Acomb, our Adviser, for the unique portrayal of the lofty spiritual message, the perfection in the minutest details and the honorable representation of the School;

To Miss Doris Gustafson and Mr. Virgil Dennis for the dignity and beauty of the art work;

To Miss Helene Rensch for the necessary information concerning the alumni;

To Mr. J. Colgate Buckbee and the Bureau of Engraving for their interest and generosity.



1 Corinthians 2:2 "FOR I DETERMINED NOT TO KNOW ANY
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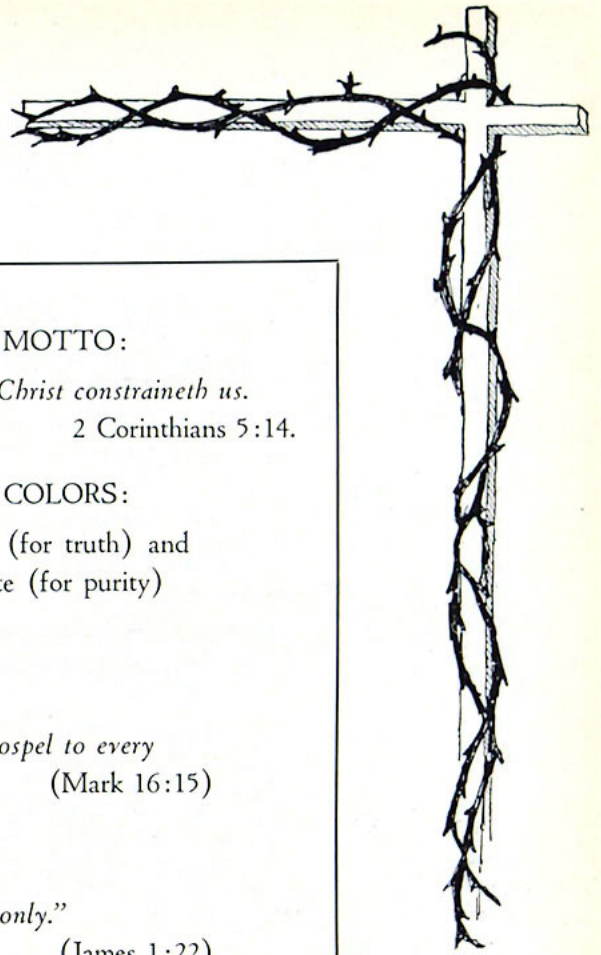
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2 Corinthians 5:14.

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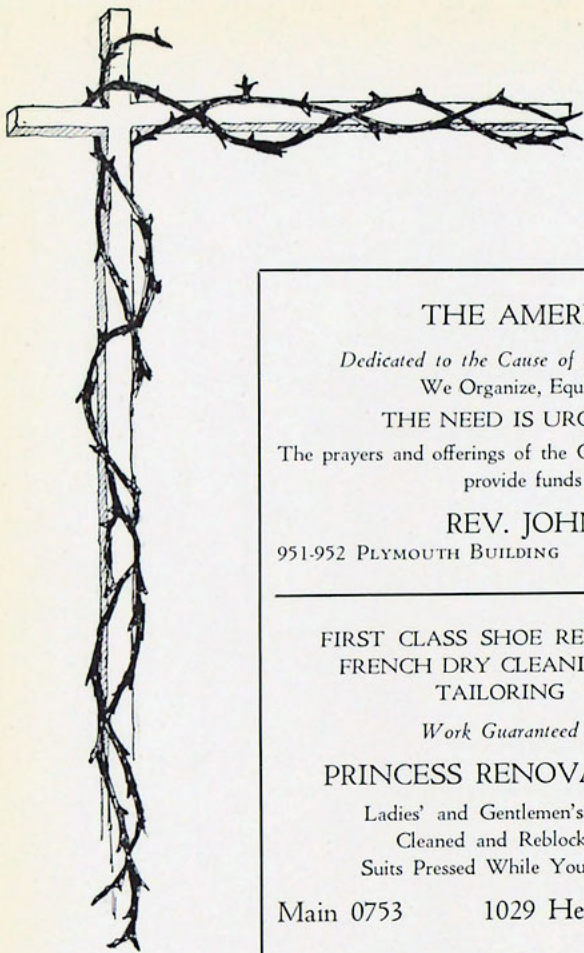
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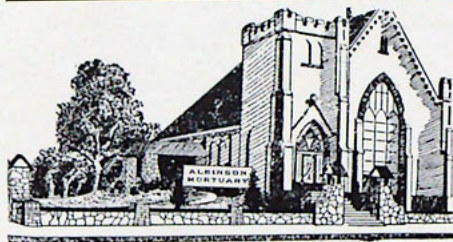
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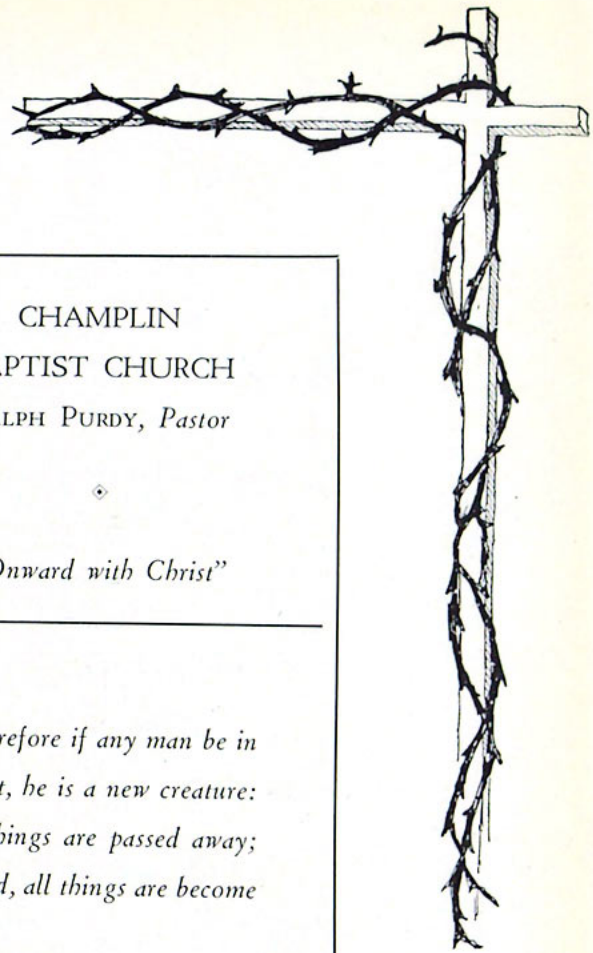


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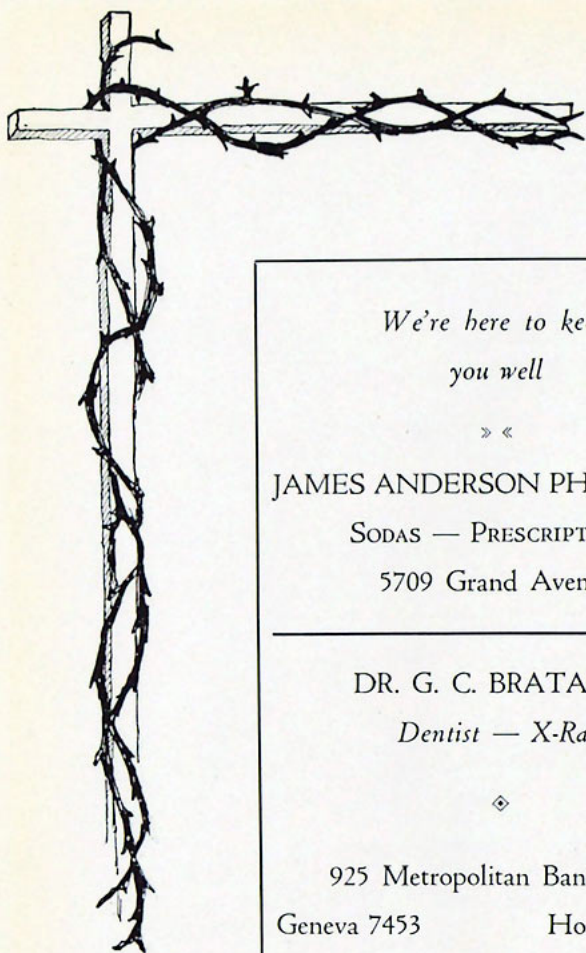
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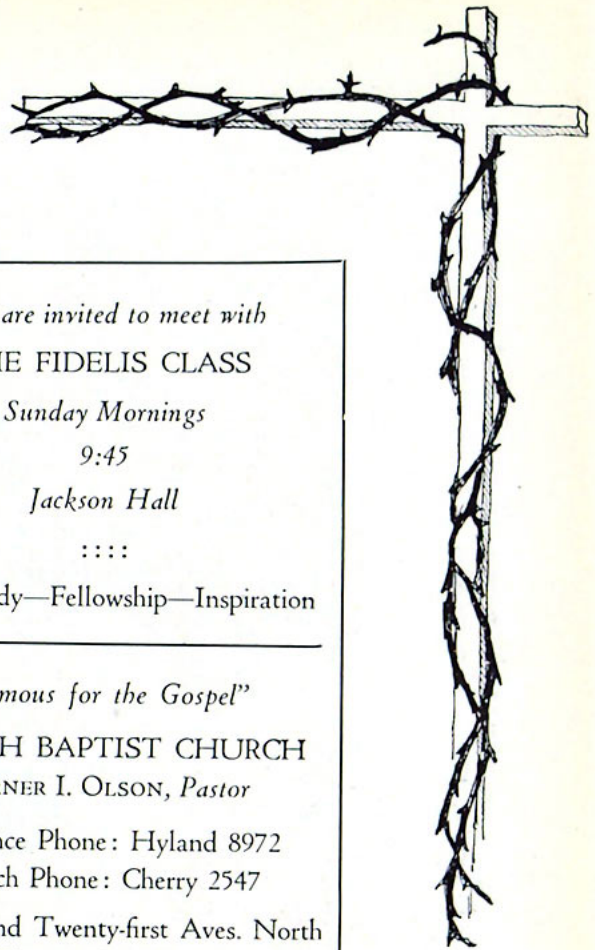
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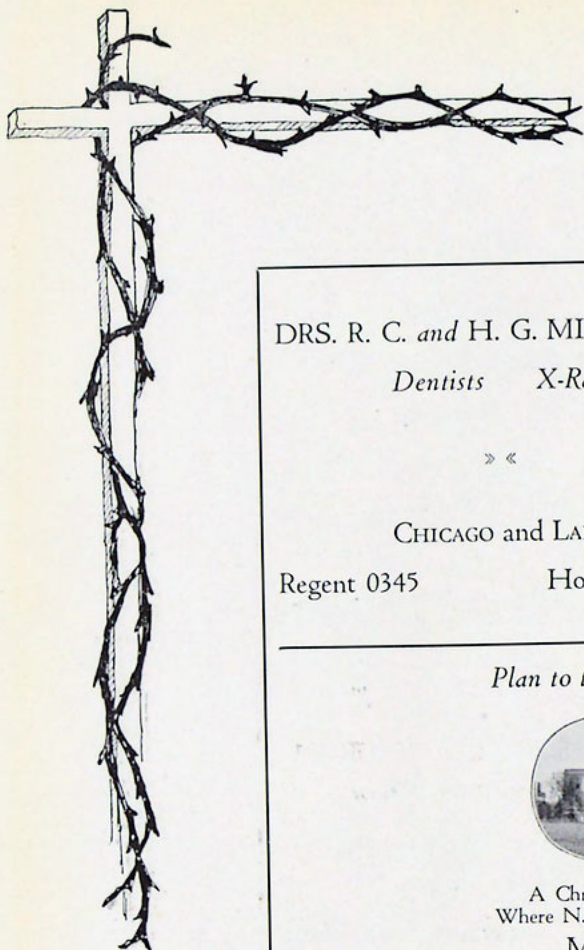
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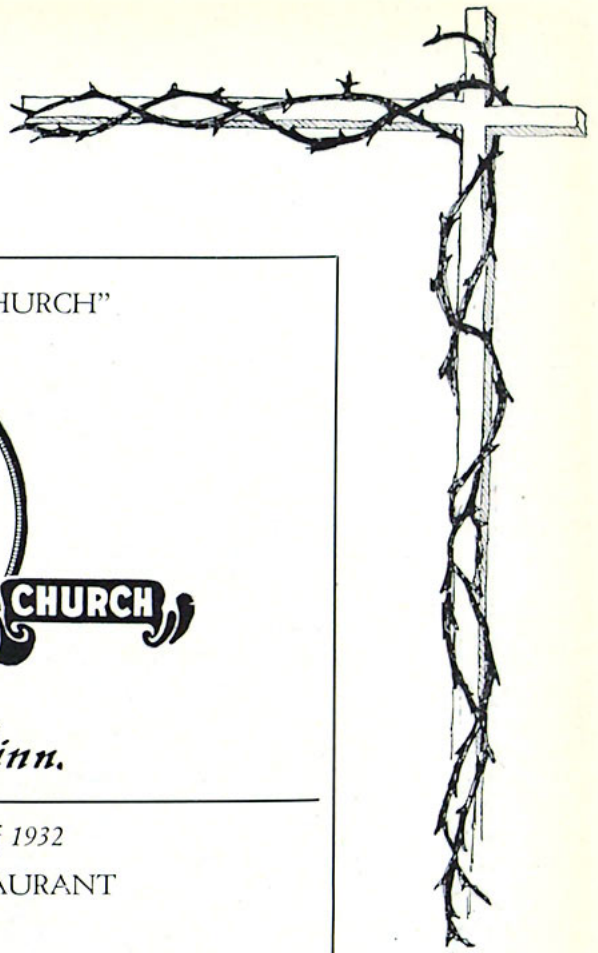
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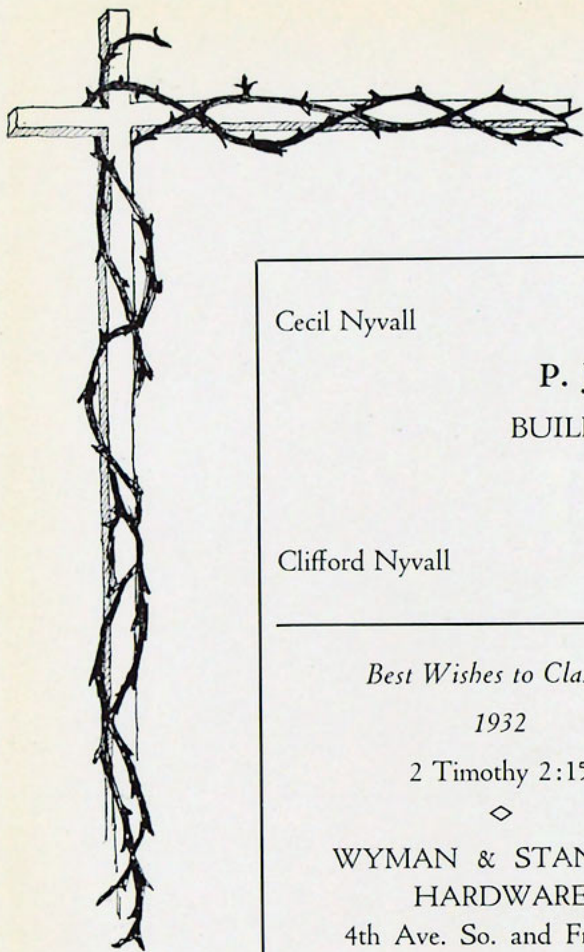
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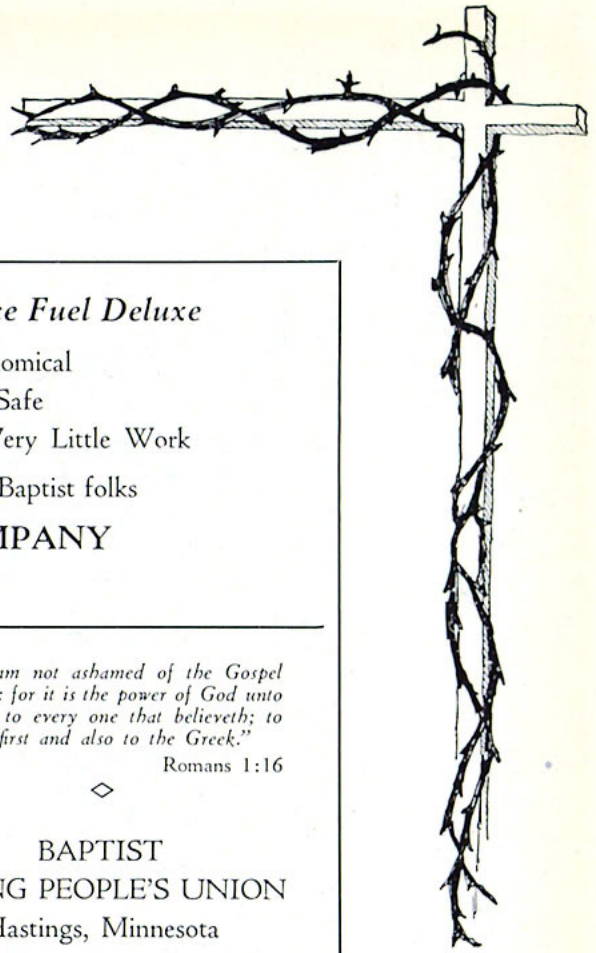
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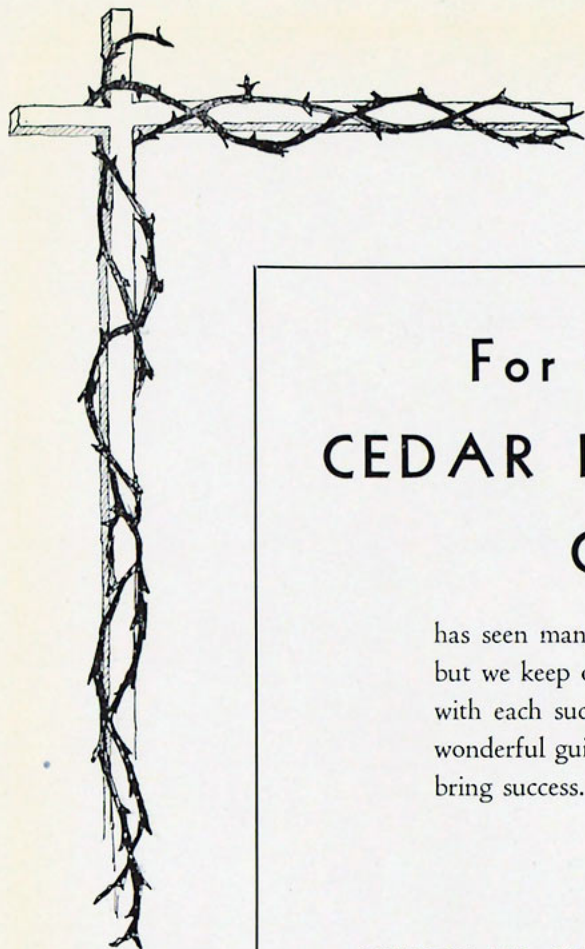
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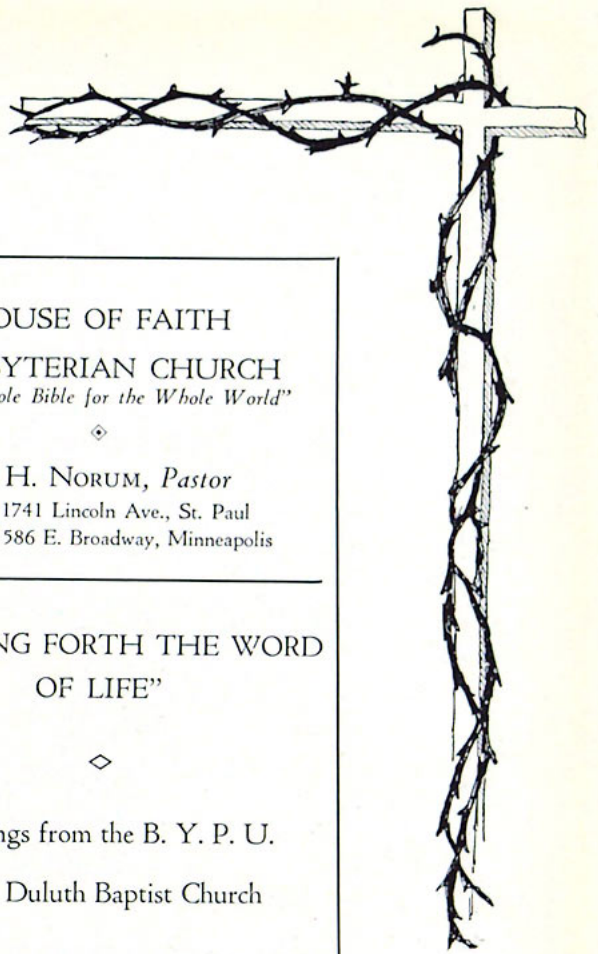
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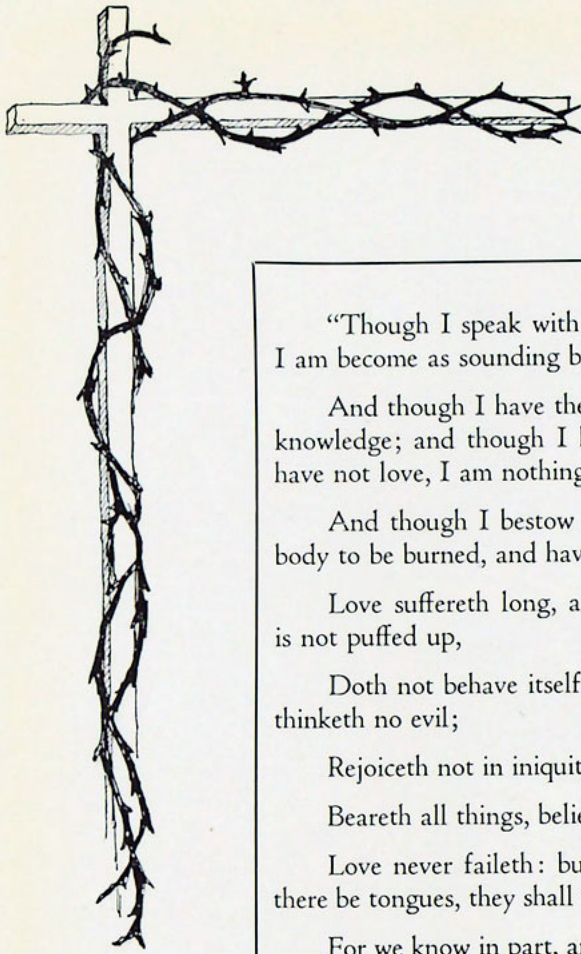
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“Though I speak with the tongues of men and of angels, and have not love I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

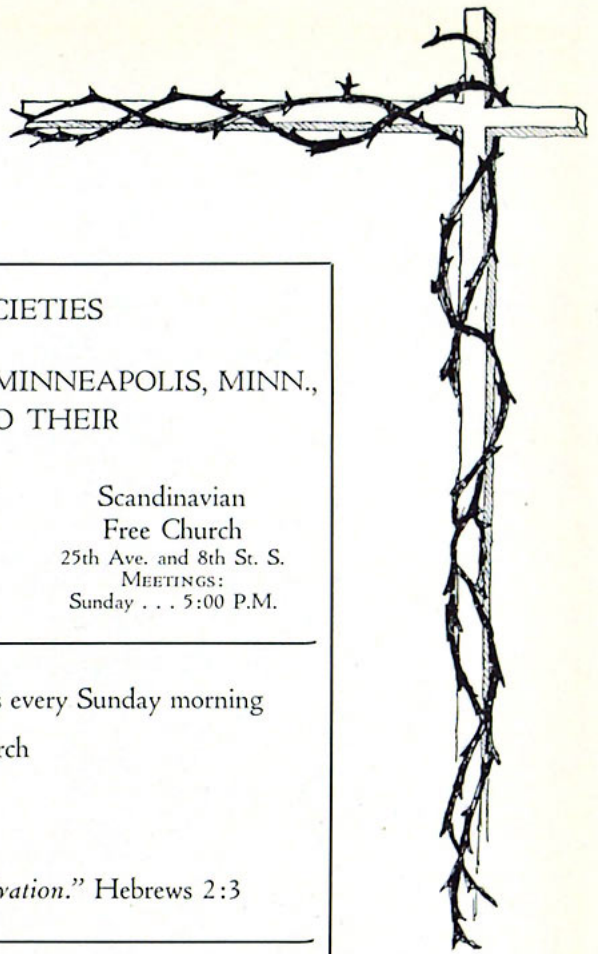
For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love, these three; but the greatest of these is love.

1 Corinthians 13:1-13.

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"How shall we escape if we neglect so great salvation." Hebrews 2:3

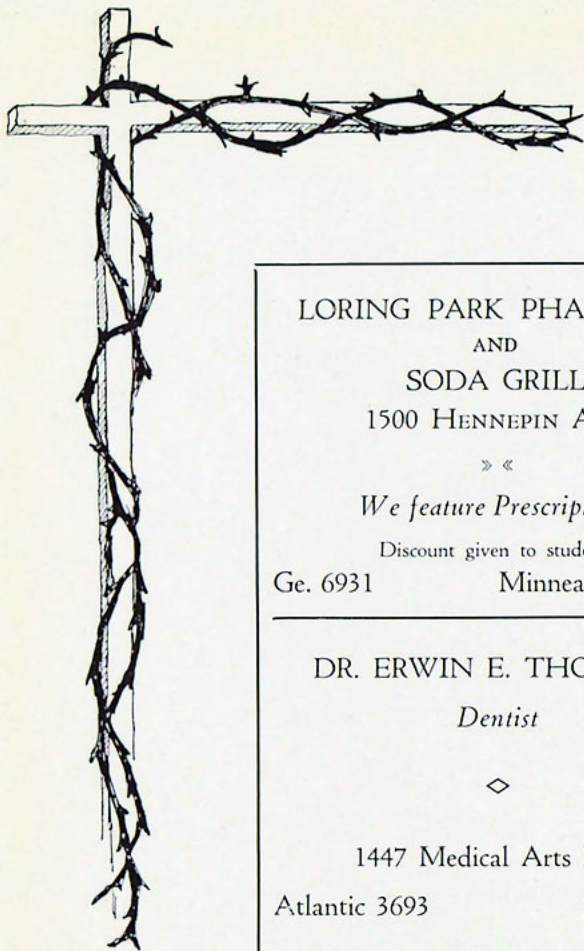
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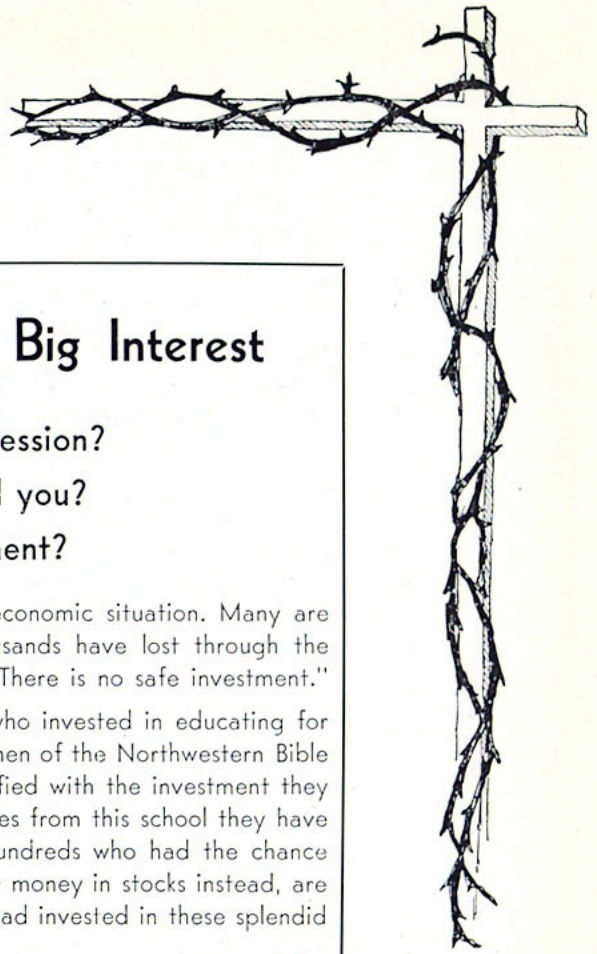
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These questions are incidental to the present economic situation. Many are feeling the depression. Thousands and tens of thousands have lost through the decline in stocks, and the majority are now saying, "There is no safe investment."

But there is. Those Christian men and women who invested in educating for the ministry and missionaries the young men and women of the Northwestern Bible and Missionary Training School are all perfectly satisfied with the investment they made. They feel that in the annual output of graduates from this school they have a most satisfactory return, a big interest in fact. Hundreds who had the chance to give to the school and declined, and invested their money in stocks instead, are now grieving a mistake and are deeply wishing they had invested in these splendid young men and women.

OUR ANNUITANTS

also are all happy. The school has never failed to pay them their interest on the date of dues. They are guaranteed in a triple way.

First—By the integrity of the school officials.

Second—By the investment in such sound mortgages that up to the present time, in thirty years, we have never lost a penny.

Third—In the property owned by the Missionary Training School, worth about \$400,000.00.

Up to the present we have some \$55,000.00 in Annuity Bonds. They pay those who take them fine interest while they live and assure them of the most Christian uses of their money after they are gone.

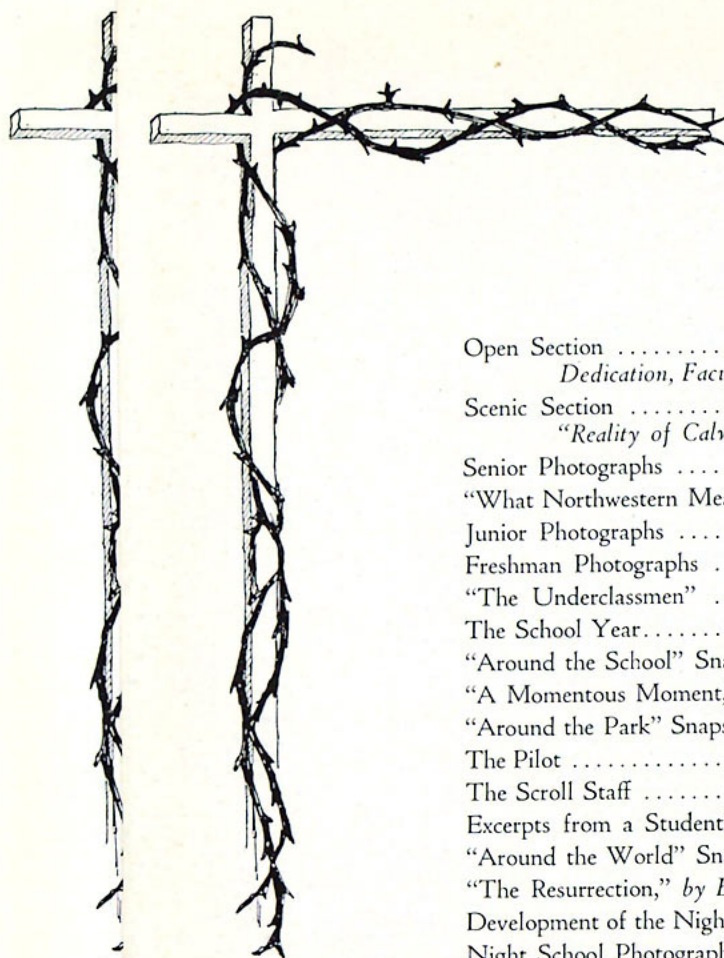
The school has: First—No endowment, and desires none.

Second—The school can furnish the best of references.

Third—The school needs and covets your gifts for carrying on.

Fourth—For thirty years God and His people have not failed us.

Write us for literature and information. W. B. Riley, President, 20 So. 11th St., Minneapolis, Minn.



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